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YOUNG REFUGEE FROM THE CONGO

Pastor's wife welcomes missionary's child

. 42, No. 46

AUGUST 17, 1960

LAWS

LATE IN JUNE we motored to our favorite state park for several weeks of campi
We were delighted with many of the changes and innovations that greeted us, su
as a fire ring where campers from all over the country could sit down on an eveni
and get acquainted.

But one change that impressed me negatively was the great rash of signs t
seemed to have popped up all over the place. "Don't peel the birch trees!" c
warned. "Don't hike in this area!" another forbade (and I wondered who would le
the foot trail to trample down such beautiful flowers!). "Don't build fires on
ground!" Someone, I mused to myself, must have worked all winter cutting out
wood letters for these signs.

THOUGH I SENSED that the signs were necessary, I began to feel that I was be
deprived of my liberty. I really wanted to do what the signs ordered me to do,
not because of them but because I love the beauty of birch trees and flowers
green woods.

Thank God that Christianity isn't legalism, I thought, as I tossed a can into a v
container over which a big sign stared down threateningly at me. It isn't a set of r
and regulations, but a willing and joyful doing and not doing because of the love
God in our hearts.

—ROBERT H. THURA

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THIS WEEK . . .

● A VARIETY OF events held the attention of Americans these weeks. In Africa, where a new state was born and an old order broke down, white missionaries were evacuated from the Congo under United Nations protection. Our cover picture shows ten-month-old Orville Chapman, Jr., son of Baptist missionaries who came back to the U.S. with 40 other missionary families, being greeted at Andrews Air Force Base by Mrs. Henry H. Hafermann, wife of a Lutheran Air Force chaplain. On *page 22* a Christian of Tanganyika, Richard Juma, urges Africans and whites to take a new look at the situation in Africa.

● EIGHTEEN HUNDRED YOUNG PEOPLE got together under World Council of Churches auspices in Switzerland and tried to come to grips with the problems that confront the Christian church in contemporary society. Among the participants was a Luther Leaguer from Ohio. Judy McWilliams (*page 11*) returned home with many unsolved "questions and dilemmas" but a broader understanding of the world she lives in.

● WHAT WAS IT LIKE to be on the floor of one of the two big political conventions last month? Pastor Robert M. Herhold, who was in Los Angeles as an alternate in the Minnesota delegation, says it was mostly hard work (*page 24*) but also fun, bedlam and confusion.

● PEOPLE IN SMITHVILLE, OHIO, offer a prayer of thanksgiving after their Sunday meal. That isn't unusual except that the prayer is offered in a restaurant, and by the owner himself who believes that Christianity and business do mix. Lutheran Paul Reining, writes Betty Lawrence (*page 17*), knew nothing about the restaurant business when he went into it in 1929, but has proven to the experts that his unorthodox methods work.

THE CHURCH IN THE NEWS

Congo is evacuated

Uprisings against white residents in the newly-independent and strife-torn Republic of Congo had compelled U.S. officials to order all Americans to leave the country. Hundreds of missionaries and their families were among those speeded out of danger areas by planes and helicopters.

Biggest refugee group landed at Washington's Andrews Air Force Base late last month, when 133 persons arrived in two military transport planes. Most were American Baptist missionaries and their families.

The missionaries had abandoned their personal possessions because of the hasty departure. "We left the dishes half done," said the Rev. Orville R. Chapman, who was evacuated by helicopter with his wife and three children. (*For the youngest Chapman, see cover photo.*)

Congolese soldiers broke into the house and threatened her children, said Mrs. Charles Stuart of Worcester, Mass. "They accused us of hiding their spirits or souls and wanting to take them back to America." She said soldiers had slapped her face and knocked down her missionary husband. Others reported that they had been beaten and kicked, but that Christian natives tried to aid them.

Missionary's role limited

Success of Protestant missions in Afri in training native clergy is limiting t future work of missionaries, Dr. Geor F. Hall said this week. The Univers of Minnesota campus pastor, who w formerly an official of the Luther World Federation's Department of Wo Mission, returned after a three mont teaching stay at an All-Africa Theologi Seminar at Marangua, near Mount K manjaro, Tanganyika.

Although there is still a need for m sionaries in some areas, Africans are ing more of their own evangelistic wo Dr. Hall said. Some tribes would rat have a non-African preacher than African from a different tribe, he plained, predicting that eventually work of non-African missionaries will limited to teaching and to other s cialized tasks.

Seminaries to study merger

Among the United Lutheran Churc 10 seminaries, two of the largest are Pennsylvania — Gettysburg, founded 1826; and Philadelphia, founded in 18

With the proposed merger of the U with three other church bodies in 19 efforts will be made to reduce the num of seminaries in the new church. E of the other three bodies has one se nary, but two of these—Grand View Des Moines and Suomi, formerly at H cock, Michigan—have already moved the campus of the ULC's Chicago Se nary.

Philadelphia Seminary directors 1958 named a committee to "explore possibilities" of merger with Gettysb Last year Gettysburg directors name similar committee.

Last month the two committees jointly. They retained the firm of B Allen and Hamilton, Chicago educati

sultants, to survey the seminary situa- and make recommendations. The ey is expected to take seven months. committees will then meet again to sider the findings and report any ap- priate action to their respective boards supporting synods.

nservative" theologians differ

he Wisconsin Synod (346,000 mem-) had accused The Lutheran Church Missouri Synod (2,315,000 members) unscriptural" conduct in praying with talking to other Lutheran bodies. Wisconsin group opposed Missouri's rinal discussion with the National heran Council and with The Ameri- Lutheran Church as well as its ap- al of Boy Scout troops and of inter- heran ministry to Armed Forces per- nel.

ith the 14,000-member Evangelical heran Synod and the 20,000-member d of Evangelical Lutheran Churches, Wisconsin and Missouri synods make the Synodical Conference. Several regations had left the Wisconsin d, either to join the Missouri Synod protest against continued association een the two groups. The ELS had duled a November special convention to discuss a complete break with Missouri.

Theologians representing the four Synodical Conference bodies and their overseas affiliates met at Thiensville, Wisconsin, last month in an attempt to resolve the difficulties which threatened to break up the conference. They heard both sides defend their views in a manner that seemed to sharpen the disagreement.

Lutherans can pray together

Lutherans can pray with one another and even join in "public prayer at civic functions," Dr. Martin H. Franzmann of Concordia Seminary, St. Louis, declared. Public prayer "through Jesus Christ alone" can be a "public witness of the church's intercession on behalf of man," he said. He added a warning against indiscriminate prayers at public affairs which are "a sort of ecclesiastical garnish to all manner of secular dishes."

On the other side, the Rev. George O. Lillegard of the Evangelical Lutheran Synod's tiny Bethany College, Mankato, Minn., called interdenominational cooperation of any kind a "demonstration of the superficiality and shallowness of modern man." He accused the World

RCH ATTENDANCE custom esident Eisenhower continued g his recent vacation at sum- White House in Newport, e Island. Navy Chaplain H. Trower, a member of the s Illinois Synod, greets Presi- after he attended service ucted by the Lutheran pas- t chapel at Officer Candidate ol at Newport Naval Base.

Council of Churches of adopting "Communistic principles" and charged the Lutheran World Federation with attempting to break down the walls between Lutherans and other churches.

Dr. John W. Behnken, Missouri Synod president, defended vigorously his synod's conversations with the NLC and the recently formed TALC. "We are committed on the basis of Scripture to talk to these people," Dr. Behnken said. "The rest we will leave to God." He added that "isolationism is never the answer" to problems of relations between churches.

At the end of the 10-day meeting, the group postponed action on a proposal to name a study commission to try to resolve the "doctrinal difficulties." The Rev. Carl Lawrenz, president of the Wisconsin Synod's seminary, said the conference "has given us no reason to believe" that Missouri would abandon its "unscriptural practices." He said further study would be useful only if there was a "brand new approach."

Group boycotts communion

The differences carried over into the biennial meeting of the Synodical Conference, which got under way Aug. 2 at Milwaukee. Representatives of the Evangelical Lutheran Synod (formerly known as the Norwegian Synod) refused communion at the worship service which opened the sessions. Their action was regarded as a protest against the Missouri Synod's recent moves toward co-operation.

The Rev. Karl F. Krauss, Wisconsin Synod pastor at Lansing, Michigan, and second vice president of the conference, warned in the communion sermon that "error had reared its head" in the conference. He scored those who "believe that the church must become an influence in the nation and must exercise that influence in the legislative halls. . . . Th would like to put the Lutheran chur as they say, 'on the map' and make impact on the world. Don't they rea that we have the only thing that make an impact on the world— gospel?"

Church managers meet

Newest vocation to meet the needs increasingly complex congregational p grams is that of business manager. Sc large congregations or groups of con gations have used the services of reti businessmen to administer their finan direct personnel, and supervise buildi Others have engaged full-time staff m bers for this purpose.

Last month 158 laymen who are b ness managers for Protestant churche the U.S. met in Columbus, Ohio, for annual meeting of the National Asso tion of Church Business Administrat Jack Jones of the North Broadway M odist Church, Columbus, told the gr that ministers "are coming to recog that the need for laymen-administra ranks second only to the need for rectors of religious education." A re to the group showed the median sa for full-time church business admini tors to be about $7,000 annually.

Members decided to study the need a national office with a full-time paid rector to co-ordinate their work and i a periodical. They elected as presi Leif R. Larson, business manager of tral Lutheran Church, Minneapolis.

Catholics hold congress

Everybody went to mass as the I national Eucharistic Congress of the man Catholic Church drew hundred thousands of visitors to Munich, many, this month. In addition to re

TENT CITY HOUSES ROMAN CATHOLICS AT MUNICH
Delegates and visitors to Eucharistic Congress slept here

rship in the city's 100 Roman Cath- churches, more than 300 special sses were scheduled. An airplane ught 3,500,000 hosts (communion fers) from Colombia, South America, the gift of a Roman Catholic woman. A crowd estimated at 150,000 at- ded the opening program in front of nich's medieval town hall. More than),000 visitors were expected during the k-long congress. A small delegation ne from East Germany, but the Com- nist regime had denied travel permits most of those applying, charging that congress had "military and political s."

Although the congress was devoted pri- rily to religious exercises, many musi- and dramatic events, exhibitions and etings of church-affiliated organiza- s were held in connection with it. commodations for visitors were pro- ed in a tent city on an airfield, in pub- buildings and in the homes of local idents. Munich's Lutherans opened ir homes to Roman Catholic visitors the request of Bishop Hermann Dietz- inger of Bavaria, who had as his per- sonal guest Roman Catholic Archbishop Lorenz Jaeger of Padeborn.

Urge closing of colleges

Closing of two Lutheran schools in the South which have only Negro students was asked by the Lutheran Human Relations Association at its meeting at Valparaiso, Indiana, this month. Immanuel College at Greensboro, N. C., and Alabama College at Selma, Ala., both operated by the Synodical Conference, are "in effect though not by admission" segregated institutions, the resolution charged. The Human Relations Society is a 500-member group of pastors and laymen affiliated with the Lutheran Church—Missouri Synod. Its aim is to help congregations serve their communities on an integrated basis.

The two schools are no longer properly equipped and cannot do their work as effectively as other church-related schools, the resolution said. Their students and faculty could be absorbed by other schools supported by the conference, it suggested.

The Synodical Conference which oper-

ates the two schools later voted to close Immanuel College, because it saw "no justification for the continuation of a segregated college in view of the declining enrollment."

Pastors' leadership praised

Protestant ministers in southern cities have provided more leadership in good race relations than all other groups combined, a Harvard University professor told a race relations institute in Nashville, Tennessee. Dr. Thomas Pettigrew, Virginia-born member of Harvard's sociology faculty, said the prestige of local ministers was necessary to get "the integration story to the masses."

"Strong pressures" keep ministers from expressing themselves openly in some communities, he said. "There's quite a difference between the lofty statements that come from the top level of the churches and the not-so-lofty practices of some ministers in southern communities." In Little Rock, Arkansas, some church members "used a number of techniques in pressuring ministers," he reported. "They ran telephone campaigns. They stopped coming to church. They quit giving money."

School prayers opposed

Most public schools in the area around Washington, D. C., start the day with a brief religious observance, a survey by the Washington *Post* disclosed. Most students were likely to hear a prayer or a brief Bible reading before starting the day's classes. In the District of Columbia, regulations call for starting the school day with a Bible reading and the Lord's Prayer. In nearby areas the type of observance usually depends on the teacher.

The survey was made after the Unitarian Fellowship for Social Justice and three parents in Montgomery County, Maryland, had demanded the eliminat of religious "indoctrination" in the p lic schools. The Montgomery Cou School Board agreed to investigate p ent practices but refused to act "p cipitously." Paul C. Howard, bo president, said school regulations st that children should be taught to "app ciate the importance of spiritual valu The complaint was the first recorded the capital area, he said.

Vaccination upheld

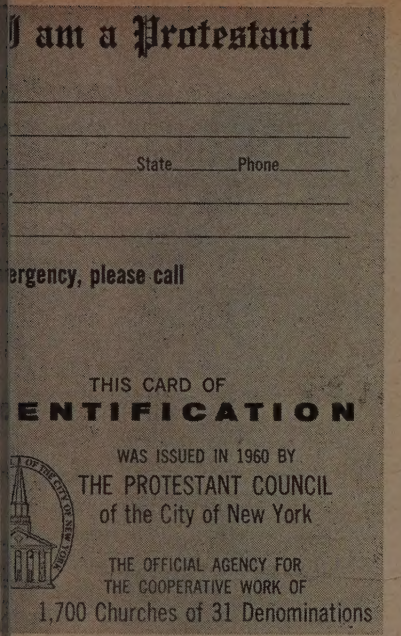
In New Jersey, Mrs. Pauline Maa Christian Scientist, had demanded right to enter her three Greek foster c dren in public schools without the quired inoculations for diphtheria. claimed that medication was against religious principles.

The State Supreme Court ruled religious liberty was not infringed by requirement that children be vaccina It was a "reasonable public health m ure," the court held.

Austria plans Protestant code

Legislative wheels began grinding Austria last month to establish a new islative code covering civic rights duties of Protestant churches. A c mittee headed by Chancellor Julius R began hearings on laws to replace the solete "Protestant patent" of 1861, w Austria was a monarchy. Leaders of evangelical churches and of the edu tion ministry had agreed on the fra work for the new regulations, Mr. R said.

A new agreement with the Vatican ratified by the Austrian parliament month. Regulations governing relati between the state and the Old Cath and Jewish communities are repo ready for action by parliament. Un the agreement with the Vatican, the A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IDENTIFICATION CARD

re than 100,000 cards printed in yel-
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v York's Protestant Council to "iden-
Protestants" and "provide informa-
that is needed in times of emergency."

n government will provide the Ro-
n Catholic Church with an annual sub-
of approximately $4 million. Old
holics are said to receive about
,000 annually.

he new code will provide Lutheran
rches with a subsidy of about $200,-
a year, the amount which the church
received since 1958. Informed sources
the law will be ready for action by
iament this fall, or at the latest in the
ng of 1961. Austria has about 400,-
Lutherans in its Evangelical Church
he Augsburg Confession. The popu-
on is predominantly Roman Catholic.

Dean's success rouses critics

Nobody would have objected when the Rev. W. P. Baddeley, Anglican dean of Brisbane, Australia, went to the races if he had done badly. His problem was that he became too successful. By backing six winners in the seven-race program, the dean made news and the story of his exploits was splashed on the front pages.

The clergyman's betting was a "disgrace to the church," commented Dr. Alan Walker, Methodist leader. It caused "embarrassment and dismay," said the Rev. S. Burton Babbage, Anglican dean of Melbourne. "No comment," said Dr. Hugh Rowland Gough, Anglican archbishop of Sydney.

Dean Baddeley said there was no "direction" forbidding Anglican clergymen to bet. "I don't intend to make a habit of going to the races," he added, "but I love horses."

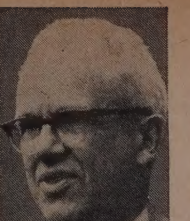
And so forth

Metropolitan Nikolai, 68, second-ranking prelate of the Russian Orthodox Church, resigned for health reasons as foreign representative for the Moscow Patriarchate. Bishop Nikodim of Podolsk was named as his successor.

More than 3,000 German young people responded to a "Deaconical Year" appeal by volunteering to serve for twelve months as workers in church hospitals and institutions.

Among Israel's two million people are 52,000 Christians, Rabbi Jacob Toledano, minister of religious affairs, told the Israeli parliament. There are 32,000 Roman Catholics, 18,000 Eastern Orthodox, and 2,000 Protestants.

Circulation of Roman Catholic newspapers and magazines in the U.S. reached a record high of nearly 26 million in 1959.



WASHINGTON

By ROBERT VAN DEUSEN

REPUBLICAN ALLIANCE

RICHARD NIXON'S reconciliation with Nelson Rockefeller was as astute a political move as John Kennedy's choice of Lyndon Johnson as his running mate. In both cases there was an attempt to bridge a gap that threatened the unity of the party in a crucial election.

It was not easy for Nixon to take the initiative in healing the breach which had grown out of Rockefeller's vigorous criticism. He must have been irked by the New York governor's continuous emphasis on points of difference between them, and his statement that he would be available for a "genuine draft" when he knew it would be highly improbable.

But the stakes were high. Although Nixon was sure of the nomination, he knew that the election will be hotly contested. New York State's 45 electoral votes might spell the difference between defeat and victory.

AT THE MEETING between the two men in Rockefeller's apartment, the rivals hammered out a 14-point statement of accord that changed the course of the Chicago convention and perhaps of the election.

The newspapers described Nixon as making most of the concessions in adopting Rockefeller's liberal position. Actually it was more a matter of emphasis than a shift in policy. As the prospective candidate of a party embracing a wide range of political and economic viewpoi Nixon was inclined to straddle the r between conservatives and liberals speaking in generalities.

The merit of the jointly framed doc ment was that it was forthright a specific in such areas as civil righ pledging aggressive action in ending forms of racial discrimination and pressing support for the objectives "sit-in" demonstrators. It called for new approach to domestic and inter tional problems, implying a desire to loose from the record of the Eisenhow administration.

Reaction at Chicago

THE RESPONSE of the conservat wing of the Republican party was imm diate and articulate. Senator Barry Go water accused Nixon of having "sold o to the liberals. There was resistance the platform committee to having basic decisions "made at Albany."

It looked for a while as though a re was in the making that might erupt the floor of the convention. But Ni stood firmly by his new ally, at the sa time exercising his powers of persuas on dissidents. The storm quieted, an platform emerged which followed in g eral the Rockefeller-Nixon statement.

The convention ended in a display harmony, with Rockefeller introduc Nixon for his acceptance speech. addition of Ambassador Lodge, with reputation for standing up to the C munists in the UN, strengthened ticket's liberal and internationalist fla

Cabinet-building rumors hinted Rockefeller might be Nixon's choice Secretary of State if he succeeds in re ing the White House. Whatever the come, the crusading governor see likely to play a strong role in Republ party councils.

Youth on Journey to Understanding

Maturity Takes Time

JUDY MCWILLIAMS

THIS IS A TRAVELOGUE about a trip to rope, but I'm not listing places or nus. I'll try to put down instead a ord of friendships formed, problems ountered and insights gained.

We were 60 American young people ng to Europe this summer under a heran World Federation youth exnge program. Thirteen of us were from United Lutheran congregations. We didn't go by the same itinerary. We were divided into groups going to Norway, Sweden, Denmark, Finland, Holland, France and Austria. With European, African and Asiatic young people we took part in an inter-Lutheran youth conference at Hohensolms in Germany and at the European Ecumenical Youth Assembly in Lausanne, Switzerland.

Here are some entries from my diary:

SPEAKERS AT OPENING SESSION OF YOUTH MEETING IN SWITZERLAND
President Petitpierre, Dr. Visser 't Hooft and Prof. d'Espine

JUNE 14, JULITA, SWEDEN. We took part in an international forum tonight, and I was responsible for explaining church life in America—in twenty minutes! I hardly knew where to begin.

Much of our parish life differs from church practice here. We support our church on offerings; the Church of Sweden exists on state taxes. Americans consider it proper to go to church on Sunday; Swedes who do so are bucking public opinion. Our congregations rarely number one thousand; their parishes are not less than six thousand.

The more we talk the more differences we seem to find. But none of them overshadows our common faith in Christ.

JUNE 16, JULITA. How intense these young people are in their faith! No recreation is planned during the camp; they spend their free time reading and discussing.

They feel a definite social responsibility, too. Tonight they got into a discussion on the display and sale of pornographic literature. A committee is working on a letter to the newspaper, denouncing such material. I wonder if many of our Luther Leagues would dare to do something like this.

These teenagers constitute a definite minority; they'd fit into the category of "square" back home. It takes courage to be a Christian under such conditions. No wonder they need to know so much about their church! We have a lot to learn from them.

JUNE 22, UPSALA, SWEDEN. America is new, unmellowed. Visiting the university and cathedral at Upsala makes this evident. They have the depth and richness of centuries. Five hundred years is nothing here, but it's more than we have as a discovered land.

From this distance we sometimes look and sound like the adolescent who's

owing faster than his powers of co-
lination or common sense. We're in
ch a rush to be grownups, we've lost
ht of the fact that maturity takes time.

JUNE 26, HANNOVER, GERMANY. How
named and disgusted I am of my lan-
age ignorance! Everyone has catered
us by speaking English, and we expect
as if we were a chosen people!

I'm living with a wonderful German
nily now and I can't converse with
ee of them because I don't speak their
guage. I can't even thank Frau
amczak for all her kindnesses to me;
d I want to.

Wittenberg University Graduate Judy McWilliams, 21, is chairman of the committee on missions of the Luther League of America, was a youth caravaner in 1956 and 1957, a youth missioner in 1959, will be a schoolteacher in Austin, Texas, this fall. Her hometown is Dayton, O.

Strange, though. Word's aren't always the most important thing. A smile, a handclasp, laughter—these tell well your gratitude and your friendship.

JUNE 27, HANNOVER. A friend of my German family is a refugee. His family was pushed west by the Russians in 1946. They have suffered many hardships and known much sorrow.

I met the boy this evening. He spoke little English; but he communicated his feelings well. He wants Americans to know just what the situation is in Germany and to understand that the people want freedom and unity. And he wants me, a teacher, to tell them. The plea was an urgent one, repeated throughout our conversation: Teach them to know Germany the way it is. Where does one begin with a task like this?

JUNE 29, BERLIN. I've had the experience of the summer. A day in Berlin. It was unexpected and very brief, but I used my eyes and ears and memory, and I'll never forget it.

The contrast is great between East and West. You feel this as soon as you walk through the Brandenburg Gate. There are more noise and laughter in the West, more lights and cars and people.

In the East sector you can walk for blocks, as we did, without seeing a sign of life—just bombed-out buildings unchanged since 1945. It reminded me of our western ghost towns. Even when we did come upon a square of new shops or apartments, behind them, not quite hidden, were the ruins.

My grandfather grew up in what is now East Berlin. I tried to look at the city as he would so I could tell him about it when I return. What a sad story to bring home: Your home is gone, destroyed, dead, and nothing takes its place. Berlin is a city of tragedy.

I used to read the headlines and listen to five-minute news summaries and call myself informed. Now I read the story under the headlines and watch documented news reports. They have meaning now. I saw the difference in Berlin.

JUNE 30, HANNOVER. The war is still close here, though people are working hard to overcome it and ignore its remains. When I see the ruins or hear someone talk of it I feel ashamed and want to apologize for the destruction even though my mind tells me it was done for the protection of my own countrymen—for my safety.

People say no good comes of war. I met an exception to the rule today, the pastor of one of the largest parishes in Hannover. He was a POW in the United States for two years. His experiences during this time led him into the ministry. He's a fine, dynamic individual, a good minister, a good product of the war.

JULY 6, BAD NENNDORF, GERMANY. Twelve tired Americans sat very alert tonight even though they had been sitting in meetings and discussions the major part of the day. Speaking to us was a German pastor who had lived some time in the States. His topic was church life in Germany. He's one of those rare individuals who think clearly, speak simply, and go right to the core of a problem.

He said that West Germans are trying to catch up with the rest of the world economically. They feel as if they've been cheated these past fifteen years. In their rush, they have no time for the church—"it isn't necessary."

The attitude toward religion is one of indifference. This is the biggest problem the church must face today. People are not concerned about the future; "they don't see the danger of totalitarianism."

That's saying quite a lot! Especially when he added that the American churc serves as an example of a church in whic materialism is not the most importa goal of its members. Do we deserve th compliment?

JULY 7, BAD NENNDORF. We outlin youth work in America this afternoo It was good to have to define it in simpl concrete terms and to decide among ou selves just what the important featur of our programs are.

Part of our presentation dealt wi service projects our Luther Leagues pe form. Activity such as this is uncomm in Europe. Talking of it later, one the German boys said, "We can only a mire you" — another compliment litt deserved in light of what we should doing, both as individuals and as t youth auxiliary of our church.

JULY 11, HOHENSOLMS, GERMAN There could have been no more excit ment in our old castle tonight had Ade auer himself walked in. To highlight a close our conference of Lutheran yout Bishop Lilje, former president of the L theran World Federation, had come speak to us.

"Be prepared," he said, "for the tim when your Christian faith should be ch lenged. If your faith is not consisten firm and growing, it will never endure real test."

And: "Learn to make decisions," f this is the means toward real maturity.

These words came from a man i prisoned by the Nazis whose faith w put to the test. I respect his advic I'm proud to have met him.

JULY 13, LAUSANNE, SWITZERLAN The European Ecumenical Youth A sembly opened today. The most welcom guests were those from Iron Curta countries. The most applauded telegra

AUDIENCE AT EUROPEAN YOUTH ASSEMBLY IN LAUSANNE
Many nationalities, religions, viewpoints

ame from East German youth denied ermission to attend.

Americans are not so welcome. In act, our presence here has been openly hallenged by more than one European. hey want to know why we are here.

We have not taken this as a personal ffense, but it disturbs us because it indi- ates the opinion of many Europeans to- vard our homeland. The United States loes not look so pious, big-hearted or onest in its economic and political deal- ngs from the European perspective.

JULY 20, LAUSANNE. It is difficult to describe this conference. Mostly it's been an encounter with many nationalities, religions and viewpoints. We are 1,800 young Protestants and Orthodox Christians, about 300 of whom are non-Europeans. We've heard Dr. W. A. Visser 't Hooft, the general secretary of the World Council of Churches, urge us to "make the church relevant to the world of today" and urge the Europeans to "create a new image of Europe and to discover how it may perform its world task in a different way."

We heard messages from Christians throughout the world imploring the people of the church to seek unity and understanding and to go boldly about the task of bringing the message of the church to a contemporary world struggling with contemporary problems. Christians, a Greek Orthodox theologian said, have become not better than "anxious spectators of history." There were friendly greetings even from the Roman Catholics.

I CAN'T TELL whether we did anything significant here. But I do know that this meeting was significant for the individual. Some found themselves at odds with their church's doctrine. Others found out they didn't know what the dogma of their church was.

Today the discussion got to Holy Communion and the reasons why we could not have a joint Communion service at the assembly. As Lutherans, we were

UNSCHEDULED SERVICE AT ST. FRANCOIS
One thousand had it their way

especially conscious of the divisions here, even within our own ranks.*

Listening to the discussion on the matter this afternoon and hearing my friends bear witness to their beliefs, I realized one of the real values of such a meeting. It challenges a complacent faith.

We have had to struggle with what our church teaches, what we read in the Scriptures and what conclusions our hearts and minds are reaching. It has not been easy. The process will not end with the assembly, either. We will take these questions and dilemmas home with us.

JULY 27, BOLDERN, SWITZERLAND
Two days of rest at this church retreat house have been a much-needed blessing. We part company today with our new TALC, Missouri Synod and Augustana friends. We've learned a lot about Lutherans in America as well as in Europe through our travel together.

It is our hope that we have given a good representation of America politically and culturally as well as religiously. It is our prayer that we may put this knowledge gained into active use as young men and women who are citizens and church members.

This has been a good exchange. We've shared addresses, ideas, soap, habits and opinions. We've turned dollars into francs, barns into dormitories, ignorance into insight. We've gotten used to cold water, an endless amount of delicious bread and pastries, each other, all-night train rides, hour-long lectures followed by two-hour discussions, worshiping in a foreign tongue.

We've made a journey to a place, a people, a time of history, another part of God's church. And it has been a journey toward understanding.

** Planners of the assembly had agreed beforehand that there would be no celebration of common Communion to which especially the Orthodox churches have taken strong exception. But under the proddings of a Dutch Reformed theologian, some 1,000 young people disregarded the formal refusal of the assembly's president, Anglican Canon Edward Patey, and celebrated communion together in St. Francois Cathedral, of the Reformed Church of Switzerland.*

Innkeeper with a Difference

A Lutheran Midwestern family, armed with common ense, know-how, and much confidence in their own apabilities, turned an historic inn into a unique lace for friendly hospitality and good fellowship

By Betty Lawrence

The innkeeper at Bethlehem was not fellow like Paul Reining who also keeps n inn. "But let's not be too hard on im," says Paul. "After all, he didn't ave a Lutheran upbringing."

Because of that upbringing Paul's inn, t Smithville, Ohio, is unique in many ays. For one thing it doesn't have the ame four walls other eating places have. aul likes to talk of this. Carrying his hristian principles right into his busi- ess he and his wife, Sevilla, have molded mithville Inn's walls into enclosures of ellowship, history, tradition, and love.

The sense of fellowship makes it a lace where welcome is the watchword. eople are not "customers." They are uests who invariably stay to become riends. History is present because Smith- ille Inn has been part of the town for a ong, long time. By tradition inns have ad to do from Bible times with caring or a fellowman's needs, and love—well, f this Inn were a cup, and love could be easured, it would certainly be full and verflowing. It is that kind of a place.

Because of this the Reinings have re- eived every honor the food industry estows. "A trunkful," says Paul. Their townspeople presented them with a plaque. Among others, Bethany Lutheran Church (ULC) of Toledo gave them a plaque in recognition of their service as Lutheran laymen. Paul is such a solid, 100 per cent, unshakable Lutheran, he refers to himself as "Mr. Lutheran!"

From coast to coast, from foreign countries, people come to Smithville Inn —600 on a nice Sunday. But all Paul says about himself is, "I'm just a small innkeeper who loves his Lord."

Smithville Inn's history dates back to 1818, but when Paul and Sevilla Reining bought it in 1929 it had fallen upon dark days. Their friends tried to dissuade them. "Why," they said, "it is utterly and completely run down." "Good," said Sevilla, "now it has nowhere to run but up."

The Reinings had no background for innkeeping except that of rural people who knew what laden tables looked like at threshing time. They knew how harvesters were fed and it convinced them that hungry people did not want fancy food. They wanted good food, and lots of it. So, Sevilla made noodles and Paul

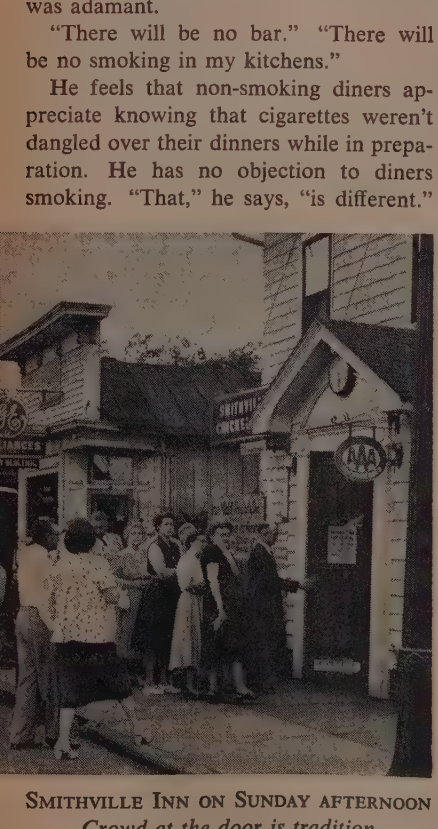
cut up chickens and with a meagre beginning of $600 built up the completely run-down business to the loved inn it is today.

Paul and Ruth, the two Reining children, worked with their parents from the start. It is still a family enterprise. Paul Junior manages the plant which makes and sells his mother's *Innmaid Noodles*. Ruth is vice president of the Smithville Inn Corporation.

PAUL'S SUCCESS has been quite a shock to a number of people who told him flatly it couldn't be done. He simply was not following the rules. But Paul was adamant.

"There will be no bar." "There will be no smoking in my kitchens."

He feels that non-smoking diners appreciate knowing that cigarettes weren't dangled over their dinners while in preparation. He has no objection to diners smoking. "That," he says, "is different."



SMITHVILLE INN ON SUNDAY AFTERNOON
Crowd at the door is tradition

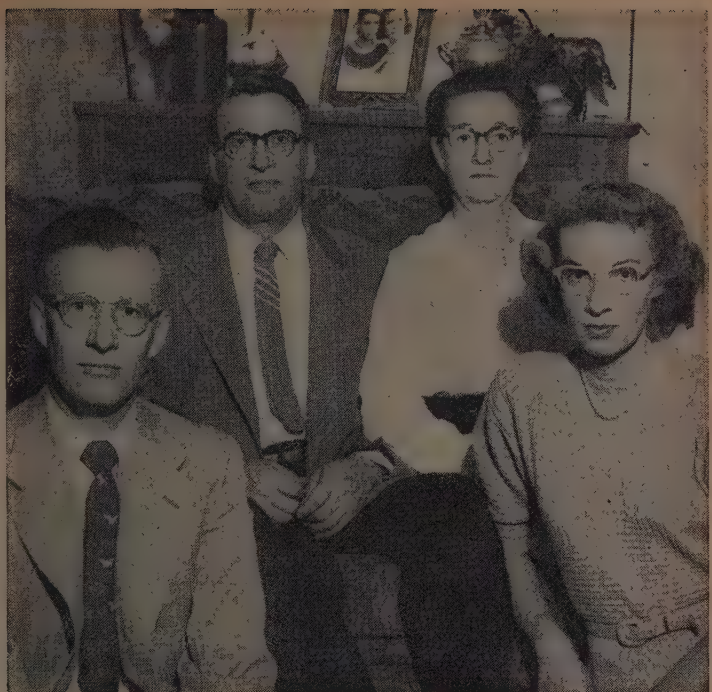
He broke all the rules. "You can't mi religion with business," was another not of warning. Yet the Reinings have ha some employees with them anywher from ten to 25 years, and sometimes th payroll numbers 40.

Before Paul inaugurated the custor of devotions in the main dining roor on Sunday afternoon he talked it ove with his pastor, the late Rev. C. F Starkey. Paul wanted to do it, but h also wanted the business to prosper, s after much thought and prayer he wer ahead with his plan. Now, at 1:30 eac Sunday a gong is sounded, the dinin room quiets. Paul mounts a dais an offers a short prayer of thanksgivin The present pastor, the Rev. Julius V Turcsanyi, is also Christian advisor fo the inn, for, says Paul, "Where else ca you get better advice?"

AN INNKEEPER, according to the Rein ings, has an opportunity for service n other layman has. Food, to the bod is the most important thing in the worl To live our bodies must be nourished an in food there is glamour, power, and fe lowship. It is within the innkeeper power to send his guests away angry c send them away mellow. Paul goes a out to achieve the latter alternative.

The kitchen staff echoes these sent ments. "We witness with our hands they told me. They do this as they m the biscuits, shred the salad, cut th chicken.

"Where Chicken Is King" (other foo are available) is the inn's slogan, ar since Christian principles are mixed u in this, too, it has got to be the very be chicken dinner anywhere. No fan names, no disguising flavors, nothing b real chicken and lots of it. Paul inten deliberately that his guests shall lea the inn not nettled, but at peace, rea to face up to their individual problem



THE REININGS WITH PAUL, JR. AND RUTH
Still a family corporation

A LONG LIST OF BOYS bears witness to nother aspect of Christianity at work in n eating place. Over the years the Reinngs, since God blessed them with two hildren, have made room for two more. hey lived, and still do, on the second loor of the inn and instead of four uptairs, there were always six.

Sometimes it was a boy from a family vith too many children or from a family n distress, sometimes it was just a boy eeding a home. They worked downtairs with the Reining children. Someimes the stay was short, sometimes they vent on to college.

The last young man ensconced uptairs was a Japanese preparing to enter college: "As ardent a Catholic," says Paul, "as I am a Lutheran and that's going some."

Early in the boy's stay Sevilla found a hidden crucifix which she immediately hung over his bed. This really shook the young man. He found it hard to believe these ardent Lutherans would allow him to be an open Catholic.

Said Paul to the rattled Japanese, "Young man, wear your faith openly for all to see. Never hide your love of Christ." The youth had a new insight into personal faith.

At St. Paul's Church, Smithville, Paul is substitute teacher of the men's Bible class. He feels Christian teachers of to-

day face a real challenge. They must make people think.

Self discipline, he says, is missing from our national picture. We know we are in the midst of loose morals but we don't want to be rebuked. We are like small children who have been naughty but want no criticism, much less punishment. The church school teacher must be strong enough to lead the way towards individual acceptance of responsibility.

PAUL HAS ATTENDED the last four national ULC conventions. In the midst of an extremely busy life as a successful innkeeper, he keeps his church life equally busy. "Start each day right," he says "and the rest will follow."

Each morning the Reinings and thei staff gather around the big round tabl in the main kitchen and just talk, sit re laxed, eat breakfast, and pray befor jumping into the ordeal of a busy day.

The staff is as openly religious as th boss. There are no lewd pictures scotch taped around. There are, however, re ligious pictures on the refrigerator door

At this point, there is not a shred c evidence that Christian principles hav retarded the progress of Smithville In or the happiness of its workers. Paul an Sevilla said it would work, and it did.

Where Do You Go?

ARE YOU AFRAID? I know I have been. Fear, like a cold soggy hand, grips and squeezes your insides until your breath is short and quick, or constantly gnaws at your mind as you desperately try to push it back into forgetfulness.

ARE YOU LONELY? I know I have been. The echo of steps down empty streets, deserted in the midst of people, wanting desperately for someone to care, yet knowing no one will. To be lonely, that is to live out a life without sharing, being used by others, and never loved. To be loveless, never being able to give for the sake of giving, or to receive from another for no other reason but that one might himself be able to give and thus to love.

ARE YOU MISUNDERSTOOD? I know I have been. Trying to speak thoughts of love and hope, and yet finding the halting blur of words hopelessly inadequate. How to speak of the vision of nobility caught some starless night, which filled one with the power of a holy grail. In the midst of sleeplessness, the dark night of the soul becomes alight with its brilliance. Then trying to retain the fading glory of the vision by speaking to another, only to find some uncomprehending stare, a worried glance, some invisible shrug, the vision slips away yet further in an inept confusion of helpless words.

ARE YOU LOST? Fleeing now the living God, I am dying in the wilderness of lost hope and strength. The sands surround me, a twisted shape, a shadow, a sun, an empty sky—I make my way through forms of empty futility, getting and spending, buying and selling, using and being used, talking but not saying what has to be said. Where is there balm? Where is the escape? Where can a man find a way out of the wilderness to attain his lost humanity?

ARE YOU A SINNER? I am. Knowing that my attempts to speak are doomed before they are begun, one is at last gripped with the knowledge that the only word that can be spoken must be acted out in my existence. A life to be lived is the word which must be spoken. And from such a word one flees down the years of wilderness. I am a sinner because I refuse to speak the word of glory which can only be said by the very life itself. No faith—no life alive in proclamation, and thus God dies again in me or I die to Him, and this is sin.

TO US COMES GOD himself! At the altar, God comes once more to seek and to save. He, who once emptied himself, now divests himself of power and glory and deigns to come to us in bread and wine. Here comes that one who conquered fear, seeks now the lonely one that he might know God. Here comes even Jesus Christ to forgive and in forgiveness offer a new life filled with the presence of the Holy Spirit. Here comes Christ in our human wilderness once more to seek you, calling you from death to life, leading you home to your fatherland.

AT THE SACRAMENT of the altar, Jesus Christ is present in bread and wine that we might be forgiven, and in that act of grace be given life and salvation—and once possessing them, give to others.

Come, friend, to Christ; he comes to redeem and save—and you will find him as he said, "Take eat, this is my body; take drink, the New Testament in my blood."

From the "Fox Point Lutheran Messenger" (Fox Point Lutheran Church, Milwaukee Wis., William B. Downey, pastor).

While violence flared up in the Congo and tension gripped much of Africa, a Tanganyikan wrote from the Christian Writing Center in Northern Rhodesia:

Let's Deal in Truth

By Richard Juma

Racial disharmony in Africa today is almost as common as the narrow footpaths that twist through our forests and plains and cross our mountains.

Much is being said and written about race, but I think much of it has little effect except to aggravate strife and produce bitterness and hatred.

The African press carries hostile, emotionally charged statements intended to hurt the European. The European press often makes sweeping generalizations against Africans. Much of what is written is not true of either race.

Some Europeans advocate that Africans should not be given any political, economic or social rights which will make them the equals of Europeans. They say, "What we have we hold." They believe in white supremacy and black subordination.

Of the Europeans who fall into this category, there are a few extremists who say that the Africans were created by God to be hewers of wood and drawers of water. (On what religious doctrine this view is, based, I do not know.)

On the other hand there are African extremists who say, "Africa for Africans. Europeans have no right here. Let them get out."

These threatening and irresponsible statements cause the European to wonder what their fate would be if the Africans became the rulers. Such African do great harm.

It is encouraging to know that a ma jority of the Africans are opposed t African extremists. Many Africans war the European to stay, for they know tha the European can play an important pa in the administrative, economic and so cial advancement of the Africans.

I have met many Europeans who sym pathize with the Africans' desire for a increasing share in national affairs and t eventually emerge as leaders.

Both sides, the European and th African, often distress and discourag me. I hear some Africans say: "A Europeans are against the advancemer of Africans." "All Europeans have com to Africa to profit from our ignorance "All Europeans dislike the African."

And from Europeans: "All Africar are untrustworthy." "All Africans a lazy." "All Africans have no gratitude

These sweeping statements do n come from people who think. The create hatred, contempt and bitterne It would make a world of difference they dealt in the whole truth: "Son Europeans dislike Africans. . . ." "Son Africans are lazy. . . ."

As an African, I urge my fellow Africans to use common, ordinary decency when writing about anything, especially about those issues which, if irresponsibly handled, may arouse bad racial feeling and spoil our relations with others. We must teach other people to respect us by first respecting them.

Let us make it our policy to see that every critical opinion offered by us is well-documented and that it contains nothing but the truth. This will help to narrow the gulf that separates us from Europeans.

Violence should have no part in our policy or practice. Gandhi, the great son of India, said: "Non-violence is not a cover to cowardice but a virtue of the wise." There is much food for thought in this saying.

Racial prejudice and its by-products breed in ignorance. A majority of the Europeans do not understand how Africans think, talk and live. They do not bother to understand.

Similarly, a majority of Africans say, "We have nothing to do with Europeans."

Yet we live in the same country. It needs but little searching to see that a peaceful and profitable co-existence depends upon mutual respect for one another's dignity as human beings.

We know that disharmony is dangerous. We know also that if we work together we can build a progressive society free from racial prejudice.

From "African Features," edited at the African Writing Centre in Kitwe, Northern Rhodesia, by Wesley Sadler.

American missionaries, evacuated after racial flare-up in Congo, arrive in military transport plane in the United States

Conventioneering Is Worl

A Lutheran pastor served as alternate at the Democratic convention in Los Angeles

By Robert M. Herhold

Every four years I have watched the ritual of national political conventions on TV. This year things were different. I was an alternate delegate from Minnesota to the national Democratic convention.

The Minnesota delegation takes its politics so seriously that although the hotel assigned us to a caucus room overlooking a beautiful sunken swimming pool, we never saw a delegate in the pool during a "caucus"! (A caucus is a "private meeting of a state delegation to arrive at a stand on an issue or candidate.")

My responsibilities as an alternate were to vote in the caucuses, to attend the sessions of the convention, and to vote on the floor of the convention if something should happen to every one of our delegates (I was last alternate.)

Not only did the Minnesota delegation take its politics seriously, the members also had their own ideas and opinions on men and issues. We were split several ways on candidates. It was refreshing to see that our leaders could persuade us, but finally could not boss us. We did agree on our favorite son for the first ballot. But if the voting had gone on maybe Franklin Clark Fry would have received some votes on the second ballot.

One caucus lasted until 2:30 in the morning. By this time, ordinary delegates were referring to each other as "governor" and "senator" and several were addressed as "president." (Lik Peter in Acts, let me assure you that ou delegation was not drunk. We were do tired.)

I have always thought of a ciga chewing, tough - talking knife - his - ow grandmother character when someon said the word "politician." Instead, ou delegation was made up of farmer housewives, small businessmen, two three union leaders, a few lawyers, teacher or two, and some laborers. really looked very much like many a co gregation on Sunday morning.

The word "conscience" was hea more than once in our delegation. Se eral of our delegates were struggling make the unhappy choice between wh they believed they ought to do and wh might be politically expedient. Compr mise is not necessarily a bad thing.

Politics is the "art of the possibl and one does not accomplish very muc by always going down to defeat. Som where between conscience and the nee to get elected, men struggle. And som times they make surprisingly hero decisions.

Church politics is a good prepar tion for a national political conventio I sometimes felt that the convention w very much like a synod convention, e cept that in church politics we pour a l tle molasses over our ambitions ar power-drives. In both church and go ernment we are human beings. We a

POLITICS IS PART OF A CHRISTIAN'S CONCERN

'saints and sinners at the same time" and ry to work out the best solutions.

Certainly there is more disorder and onfusion at a political convention than t a church convention. Most delegates vould rather stand and talk in the aisles han sit with their delegations. It was in- eresting to note how emotional "egg- ieads" can become in politics. Dignified ollege professors carried signs and houted, "Draft Stevenson!", until their oices gave out. (I have heard intel- ectuals on occasions explain religion way as "emotionalism.")

A young man waited on us at one of the convention concession stands. In between filling cokes, he asked how things were going in the Minnesota delegation. He was a mathematician who had chosen his vacation to attend the convention but, without a ticket, had taken the job near the "action" instead.

DR. MARTIN LUTHER KING sat in the balcony. While expressing his interest in the civil rights plank, he said that Negroes voted on many other things as well. After seeing minority-group people working for various candidates, one wonders whether it is any more accurate to speak

of the "Negro vote" or the "Jewish vote" or the "Catholic vote" than it is of the "Lutheran vote." Most observers felt that the greatest speech of the convention was given by Senator Eugene McCarthy, a Roman Catholic, nominating Stevenson.

The religious issue did not play an open part in the convention. It was in the back of many people's minds, however. Most non-Catholic delegates seemed to feel that the issue will be raised, but that a man's religion should not disqualify him from the presidency.

Among those who hesitated on Kennedy's religion, I found a lack of very specific issues that worried them. With many people it seemed to be a feeling that the Roman Catholic Church would receive too much publicity if a Catholic were elected president.

PERHAPS THE MOST disturbing thing at the convention was the realization that money and organization were prime factors in obtaining the nomination. We saw the obvious evidence of this as we walked through the large and lavish headquarters of the presidential aspirants.

Presidents are no longer poor boys from log cabins. With Madison Avenue guiding both political camps, a candidate must have money of his own, or be attractive to individuals and groups capable of giving large sums of money.

Robert M. Herhold is pastor of St. John's Church, Mound, Minnesota. He graduated from the University of Minnesota, studied at Yale Divinity School and completed his theological studies at Northwestern Seminary. He was ordained in Minneapolis in 1951, has served Bethel Church, Pittsburgh, Pa., and Woodlawn Immanuel Church, Chicago, has previously contributed articles to "The Lutheran" and other publications.

ONE QUESTION must be asked: "Should a pastor get involved in partisan politics?" The story is told of a pastor who testified regarding graft in the city administration. One of the political hacks who hung around the courthouse turned to him and patronizingly said, "Shouldn't a good pastor be home tending his flock?"

"I am," the pastor said. "I'm here to keep the wolf from getting them."

I can claim no such singular role. There are, however, some thoughts that guide me:

The Christmas story teaches us that Christianity is a "down-to-earth" religion. By the incarnation, God revealed that He is concerned with all that happens to us on earth—including our politics. Therefore, as Christians we are concerned about the political order.

A PASTOR is a Christian called to perform the duties of a certain office in the church. This office doesn't strip him of his political or civic responsibilities. He is not less a citizen because he is a pastor, and it is as citizen that he functions in politics.

In America we believe in the separation of church and state. But this does not mean the separation of faith and politics. However, the church should not, under ordinary circumstances, take a stand for a party or a candidate. The minister in politics must make it clear that he is not speaking for the church.

Jesus did not organize either the Republican or Democratic party.

The limitation of time makes it impossible for most ministers to assume a very large role in politics. However, we can speak on moral issues (many of which are also political) on Sunday, and then help to implement these issues on Monday. Occasionally, we might even serve as a last alternate.

FIVE MAKE A FAMILY

Birthday Plans

"SUE HAS A PROBLEM." This was my eeting to Dan one evening as he came om work. I know better than to greet man with problems before he's in the or, but I seized this moment because e were alone.

"Little Sue?" Dan asked. He gave me evening kiss, unloosened his tie, put his slippers, and reached for the eve- ng paper—all in one co-ordinated ovement, result of years of practice. t he was willing to listen. He always

"I thought only Karen had problems and Pete occasionally?"

"I know. We forget that Sue's growing And she'll have all the same prob- ns Karen and Pete are having. Sit still d relax, Dan. I've something in the en. I'll be back in a flash."

As I TENDED to kitchen duties, I ought about Sue. In families where ere are one or more teenagers, the prob- ns of the younger children are some- nes lost in the shuffle. Not because enagers' problems are so much more mense—but because they seem so ch more intense. With Karen and e in the "intense" stage, Sue's prob- ns are sometimes pushed aside. But s week . . .

"Dan . . ." I returned to the living- om and sat beside him.

HE LET the paper slide to the floor, led up a footstool with his toes, and etched out comfortably. "I'm ready, nnie. I can take any blow."

"It's not a blow," I laughed. "It's such minor thing, but Sue's all worked up about it. Next week is Buzzy's birthday, and Sue's problem is this . . . she wants to give Buzzy a birthday party."

"But doesn't the birthday girl's family give the party? Isn't that the usual procedure?"

"Right. And Buzzy's parents *are* having a birthday party for ten girls. Sue's going. She already cleaned out her piggy bank and ran two errands for Karen to gather money for a present. It seems that Buzzy is *simply dying* for a manicure set."

"At least she's out of the horse stage. Wasn't she the girl who wanted spurs and a pair of chaps for her birthday last year?"

I NODDED absently. Dan sniffed. "Meat smells good. When do we eat? Or must we solve Sue's problem first?"

"Yes. That first. Sue wants to take Buzzy for a picnic on a Saturday or Sunday, up to the lake."

"That's easy. She can go along with our family. We'll probably go to the lake next Saturday. What's the problem?"

"Sue wants this to be a party for herself and Buzzy—no Pete or Karen along. She says you and I can come, but no one else."

"What's the idea? The more the merrier on a picnic."

"You just don't see, Dan. Sue's growing up. She wants her special friends to herself. You know what a tease Pete is. He sends Buzzy into fits of giggles and she thinks he's divine . . . a big boy

noticing a small girl. And Karen puts on her ladylike airs and makes Buzzy think how exciting it is to be a senior in high school. Pretty soon, Sue finds that *her* friend is monopolized by Pete and Karen. Sometimes Sue doesn't mind. Sometimes she does."

"And for a birthday party she wants her friend to herself," Dan said. "I see her point."

HE REACHED for a pipe from the rack on the table and fumbled with the tobacco can. "Does this birthday picnic have to be on a Saturday or Sunday?"

"No. But that's the time you're free to drive to the lake."

"I've three days coming for overtime, Connie. What if I take one this next week. You and I and Buzzy and Sue can take off for the lake. Wednesday might be a good day. Karen will be at work in the library. Pete is going with his baseball team to play at Sky Point. I'd like to have a day with you. Sue and Buzzy will entertain one another and leave us to our interests."

"Fishing and napping and eating?" I asked. "Wednesday is a good day. Then neither Pete nor Karen would wonder why they were excluded. Not that they'd care, but they'd make a fuss . . . just on principle."

"Why didn't Sue ask me herself?" Dan wondered. "Did she appoint you emissary because she was scared?"

I LAUGHED. "No, dear. Sue's not home. She's spending the night at Pastor Hanson's with their Laura. She's not scared to ask you. She's been trying to for four days. Today when she left for Pastor Hanson's, she wailed, 'Mother, *you* ask Daddy. I never find him alone. Pete or Karen are *always* hanging around. They'll be sad or mad if they hear me say I want a picnic without them.' So . . . that's why *I'm* asking you for her

"Seems to me we're providing t birthday party," Dan said. "It's suppos to be Sue's party."

"Ah . . . you're wrong. Sue came me with a dollar this morning. That's be for her share of the gas. And, sh willing to let you and me have what want to eat, but Sue an Buzzy are ce brating by making biscuits on a stick a picnic fire. Seems they learned recipe from Pete after his scout can They are *simply dying* to try it."

"Pack a good lunch for me, Conn None of those biscuits on a stick for r I can see them . . . all ashes and burn hard as a board on the outside, r dough inside."

The telephone rang. "Will you t it, Dan? The kitchen is calling me."

As I passed the telephone, Dan lif the receiver. I heard Sue's excited shri and I listened for a moment. "Da . . . It's Sue . . . Daddy, has mot had time to talk with you? Daddy .

"Hello, Kitten. How's everyone at Hansons'? Nice of them to let you s overnight. Yes . . . we've talked . . . here's our plan . . ."

I NODDED my satisfaction to Dan went on to the kitchen. Karen was th washing fruit under the tap. "Hi, Mot Mrs. Wagner stopped me on the home and gave me these apples."

"Delicious," I said. "Did you Pete?"

"He's in the garage. Shall I call h Is it time for dinner?"

"Yes. Please call him."

Karen dried her hands and wen the screen door. "Sue's not home night?" I nodded in answer. "You k Mother, Sue said the strangest thin me this morning. It made me realize she is growing up."

WORSHIP NOTEBOOK

VESPERS (PART 2)

Some people think that every service ust begin with a hymn. As a picture eds a frame, or a dinner needs dessert, a service must begin with a hymn. nd they think that if you have to begin th a hymn, then you ought to have a oir. If you have a choir, then the choir ght to enter the church in a formal ocession.

The rubrics for Vespers, as for the rvice, as well as the other services, do t say that a hymn *must* precede the rvice. You can have a hymn or you n omit it.

The wisdom of this rubric becomes parent when one considers that Ves- rs may be conducted in places other an parish churches where an organ and oir are available. A congregational or- nization or a group of summer camp- s may decide to close their day's activ- with Vespers. Unless there is some- e with a good voice or who can play instrument, an attempt to sing a hymn ay prove unfortunate.

In a parish church a hymn is a most table beginning of evening worship, hough it need not be sung as the choir ters the church. Many congregations ve come to regard sung processions as ving a festal character. On the major tivals such as Christmas, Easter, Ascen- n Day, Pentecost, and the like, the oir enters the church on the first stanza the first hymn. On all other occasions choir takes its place in silent proces- n just prior to the beginning of the rvice.

Other congregations save such silent ocessions for Lent and Advent only, thus denoting the penitential character of those seasons while at the same time placing greater importance on important festivals of the Christian year by the use of sung processions.

But whenever the choir enters the church, whether in sung or silent procession, it should be a signal for the congregation to rise. When there is no choir and the minister enters the church directly from the sacristy, this too is the signal for the people to stand; the service is about to begin.

It would be well if in our churches the opening hymn at Vespers were continued in use, however, *without* the sung procession of choir and clergy. This would mean that the choir would take their places in a quiet, orderly fashion, entering the church from a door close to the choir loft. There is no need for the choir to *parade* the length of the church if they can enter the stalls from a side door.

The advantage of this suggestion is twofold. Without attempting to find "march tempo" hymns to which the choir enters the church "in step," a greater variety of hymns is available from which appropriate selections can be made. I say *appropriate* because we need not be so concerned for the tempo of the hymn, but importantly about the words which should fit the time, the season, or the theme of the service. More importantly, by having the choir assembled in the choir loft *before* the opening hymn, the congregation is assured of its rightful opportunity to sing the *entire* hymn.

Somehow the practice grew up in

some of our churches of having the choir sing the first stanza in the narthex or a closed room while the people sat in the church in silence. Then with a burst of sound the doors were flung open and the people arose to begin to sing *at the second stanza.*

I don't know where this custom arose, although suspect it originated years ago with people who had traveled to Europe and found choirs entering the church from the far distance of lengthy, vaulted churches. The effect was quaint, to say the least, and the tourists, attempting to catch the effect, devised the custom which still prevails here and there among us. Let us hope this practice will disappear.

When the singing of the hymn begins after the choir is in the church, all of the worshipers will be enabled to sing the entire hymn. And with over 600 hymns in the *Service Book and Hymnal* most of us will need the support of choirs to learn more of the hymns than we now know. There are many appropriate evening hymns, for example, that are unknown to the average worshiper. What better way to commence evening devotions in our churches than to have the congregation united in the singing of one of these hymns?

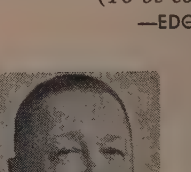
HYMNS ARE an important part of Vespers. From early times, in addition to the psalms, lessons, and prayers, hymns played a major role in the "hours" of the Christian community. During the Middle Ages many of the hymns we now use were composed to be sung at the offices. Later when these hymns were translated and then adapted to other melodies, they became the vehicles on which the great truths of the Reformation were borne.

It is certain that what we say we often forget, but what we sing we more readily retain. The words pouring out of TV sets designed to sell beer, corn flak cigarettes, and compact cars are usua lost to our thoughtful consideration, the bouncy little jingles to a catchy t stick with us to bring our consciousn back to the product they advertise. C forebears knew this. Men and wom learned and kept the faith in the rhythr cadences of the hymns they sang m than in the pulpit oratory they heard

Perhaps we need new hymn writ persons who will put the eternal tru into meaningful words and persons w will set those words to tunes that easily sung. Until that time we wo do well to learn, know, and sing hymns the church provides.

(*To be continued*)

—EDGAR S. BROWN, JR



PERSONAL PROBLEM CLINIC

By EARL S. RUDIS

Early jealousy

QUESTION: My husband is in the h pital and will be there for some time want to see him as often as possi which is almost every day. His accid has created many problems. One of th is the resentment of Edgar, eight y old. Hospital rules prohibit his visi and he puts up a terrible fuss every t I get ready to go for a visit. He w me to stay at home all the time. I thou he would get used to absences, especi since his grandmother is always here, he raises the roof every time I go.

REPLY: Every child passes thro a period of "egocentrism," or s

centeredness. It is a natural and necessary attribute of human nature, but it must be modified very decidedly in order to live agreeably with other children and older persons. It seems that Edgar has not advanced as well as one would expect for a boy of his age. That, in turn, suggests that you may have catered to his wishes too much, and given him "his own way" beyond what is wholesome. Such a situation needs correction, not only for the immediate problem, but for the boy's total adjustment to society.

Explain to him, in a simple way, how much his father needs your visits, and that he can help his father get well by being more agreeable. Help him to understand that we must all learn to share, to do without what we want, to give place to the wishes of other people, and to give and take in a general way. He may not understand it all, but that will be a start in the right direction. You will have to insist upon his submission, despite any tantrums, for the boy's own sake. The best treatment for tantrums, as a rule, is to ignore them. The adjustment must be made at some time, and the age of eight is not too early.

ir to whom?

QUESTION: For seventeen years I was asurer of our Sunday school, and alys tried to be careful about keeping urate records. Many times I protected school against needless or extravagant nding. I very rarely missed a meet-, always had my report ready, and en I couldn't attend I sent the report. lso shopped around to save money eh anything was needed.

After fifteen years I felt I had carried load long enough, and I asked the cers to find someone else to serve as treasurer. They did nothing about it—seemed to assume that I was only pretending that I wanted to quit. Then, after two years, they rigged the annual election and elected someone else. I don't like what happened. It all seems so ungrateful—really contemptible. I have been invited to another church. They want me to hold the same office in their school. I feel like changing, for I am not wanted here. Could I be blamed?

REPLY: Your report of events is incomplete. Such situations are rarely so simple or one-sided. It is probable that a good many people in the congregation see things in a different light and considered it desirable that a change be made. Of course, it may be that they should have named someone else at the time you asked to be relieved. Strange things sometimes happen in congregations, and it may be far from easy to determine just where the right and the wrong actually lie. Generally it isn't all on one side.

The attitude you are assuming about matters is unfortunate. Are you sure the election was "rigged"? Just what constitutes rigging? Could the whole procedure have resulted from a gradual crystallization of sentiment or judgment? Such changes are frequently wholesome for the church and for the individuals concerned.

Is there a Christian motivation back of your thought of transferring your church affiliation? Had you come to feel that you owned your official position, or that you were indispensable? Would it not be more in line with your Christian profession to accept the decision of the group calmly and with good will, and be ready to serve in some other way if you are called upon to do so. There are many types of service needed by every congregation.

BOOKS

PASTORS CAN IMPROVE

The Growing Minister. By Andrew W. Blackwood. Abingdon. 192 pages. $3.

If ever the contents of a book stuck closely to the exposition of the book's title, *The Growing Minister* is that book. On page after page Dr. Blackwood tells young clergymen and their seniors how to grow in the "highest, hardest, holiest and happiest" calling in the world.

The seventeen chapters cover a minister's ideals, powers, reading, labor, activity, leadership, discipline and contacts, as well as the stumbling blocks in a minister's life—his sins, anxieties, distractions, cowardice, tension, immaturity, inadequate planning and insufficient trust. In the chapter on "Pastoral Cowardice" Dr. Blackwood begins, "A pastor's failure to keep growing may be due in part to lack of courage." Then he suggests the pastor must have courage: to decide, to be different, to decline and to delegate.

I found two faults with the book: 1. One hundred seventy pages are too few to deal adequately with the scope of the chapter titles. 2. The book contains too many truisms like, "A minister of the right sort can rise to any emergency."

Corry, Pa. ELMER A. ORTNER

EXCITING CHURCH HISTORY

Letters from the Early Church. By Roger Lloyd. Macmillan. 167 pages. $3.50.

This book captures the drama of the first generation of Christians. It's sugar-coated history, of course, being cast into the form of correspondence between Peter, James, Luke, Silvanus and others whose names are less known to us. With minor exceptions, however, the imaginative reconstruction of characters of whom the New Testament tells little or nothing is carefully done, so that this fictional account—unlike most contemporary novels and movies—does not contradict the Scriptural version.

This is exciting reading that is given us by the Canon of Winchester Cathedral. Place it in the hands of young people and let them thrill to this vital record of Christian heritage. What the author Silvanus write to Luke is not to be gotten by any of us, young or old:

"You know, Luke, it is not a small th to have done. We have made history, and I and the others. We have even for the whole course of history to move in a direction. The price paid—the headm axe, the burning pyres, the roaring lion is heavy, but not too heavy. Set it be the achievement, and it is but a little th Yet, to God give the glory.

"Our part in the story is over, an wonder how it will go on now that we h dropped out of it. The future, I supp is with men like that brave little Pe shivering in terror and yet indomitab he and his friend and the sergeant. What they make of it, I wonder? A new w I suppose—and a price to be paid for i every generation." JOHN SCHMI

Williamsville, N. Y.

HOW MUCH INFLUENCE?

India and Christendom. By Richard Ga Open Court Publishing Co. 310 pages. $

The purpose of this book is to clear as far as possible, questions of influenc the religions of India upon Christianity, vice versa. The author, the late Dr. Ga a Sanskrit scholar of Tübingen, Germ who spent some years in India, dism most of the claims of significant Bud influence on Christianity.

The author cautions the reader to be of ascribing borrowings from one reli to another which are barred by ce chronological facts. Only careful rese can attempt solutions. Some later dev ments, in Buddhism and in Christia could well have been subject to the bor ing process.

Much of what is used in parts of Christian Church today is also foun Buddhism, such as the rosary, tonsure,

tion of relics, incense, cloisters. The au-
or does not assert that these were bor-
wings, but only that there is a probability
ey were. Actual proof, he says, is lacking.
This is not a religious but a scientific
ok, and illustrates the length to which
holars will go to pursue even a small point.
issionaries and Bible students ought to
ow that good elements in Christianity are
und in other religions, but that these can
ise independently of each other. Good
man wisdom and high ideals exist in every
orld religion, but only the Christian has
hrist.

FRED J. FIEDLER
New York City

RELIGION IN PUBLIC SCHOOL

The Church and Secular Education. By Lewis
ss Whittemore. Seabury. 130 pages. $3.25.

The author calls his book ". . . an attempt
study the effect of the separation of
urch and state upon education." He finds
at "there were losses as well as gains
hich have affected the educational health
this country." His analysis "takes a criti-
turn; but the criticism cuts both ways
d has in the background a profound be-
f both in the church and in the American
blic school system."

What solution does he propose A day of
school week in which the denominations
ether will maintain a limited Christian
school program to deal with religion and
ed matters in literature, history, the arts
the like. That is something new to
nk about!

RALPH D. HEIM
Gettysburg, Pa.

ALL KINDS OF QUAKERS

Quakers and the Atlantic Culture. By Fred-
k B. Tolles. Macmillan. 160 pages. $3.95.

This is a collection of seven essays writ-
over a period of fifteen years by Pro-
or Tolles of Swarthmore College. Each
y is an attempt to push beyond narrow
ominational history to relate the story
he Quakers to their culture, and to dis-
some of the misconceptions about them.
author maintains that there is such a
g as an Atlantic culture, and that the early Quakers well typify it. Their preachers, seeing the ocean as no barrier, began visiting the transatlantic settlements within a few years after the religious experience of George Fox in 1652 which led to the founding of the movement.

Professor Tolles sees the relationship of the Quakers and their culture as one not so simple or consistent as it has often been pictured. It has, in fact, been in many ways a changing relationship. For example, over three centuries the Quaker attitude toward political activity, both in England and America, has run the gamut from complete withdrawal to full participation. Many early Quakers tended to depreciate the validity of reason. Others, such as Dalton, Bartram, and Lister, saw no conflict between it and the Inward Light, and were among the foremost scientific figures of their day.

The author establishes the position of the Quakers in the Protestant spectrum as being "a distinctive emphasis within the Puritan tradition." The Quaker movement had its greatest success where the Puritan spirit already flourished. The attitude toward economic endeavor represented by the wealthy Quaker merchants of colonial Philadelphia is a good example of the kinship of the Puritan and Quaker spirits.

This is altogether a delightful book. It will repay the effort of any reader who is interested in religious history carefully written and broadly conceived.

CHARLES H. GLATFELTER
Gettysburg College

Sermons on Questions Children Ask. By Arthur W. Mielke. Crowell. 245 pages. $3.75.

These 15 sermons, unlike most collections of sermons for children, don't consist of the usual cute illustration, followed by a moralization. This book seeks to answer questions children actually ask: "Did God make me sick because I was naughty?" "Will I hit a home run if I pray?" Following each sermon to children comes a sermon for adults in answer to the same question. Basic theological questions are raised. The answers tend toward bland rationalization.

Reinartz to Assume Southern Seminary Presidency Jan.

"By the Lord's grace I have now been led to accept your call, and hereby do so," Dr. F. Eppling Reinartz, United Lutheran Church secretary since 1947, wrote this month to the board of trustees of Southern Seminary at Columbia, South Carolina.

"God willing, I shall begin my new work at the seminary on or about Jan. 1, 1961. This acceptance includes my spontaneous agreement to discharge, by the help of God, the duties the call lays upon me and to bear to this ministry all fidelity, enthusiasm and brotherliness."

Dr. Reinartz, as reported in last week's Lutheran, will become president of the seminary. He will succeed Dr. John L. Yost, who will retire at the close of this year after having headed the seminary since 1945.

Dr. Yost

Before coming to the seminary, Dr. Yost had served pastorates in Bristol, Tenn.; Gastonia, N. C.; and Atlanta, Ga. He was a former president of the Georgia-Alabama Synod.

While a member of the ULC Board of Foreign Missions at the close of World War II, he visited the Far East to aid in restoration of Lutheran mission work in Korea and Japan and was instrumental in the post-war rehabilitation of the Tokyo Lutheran Seminary.

Under his leadership, Southern Seminary has in the past decade engaged in an extensive building and expansion program.

Simultaneous announcement of Dr. Reinartz' acceptance of the call from the seminary was made in New York and by Dr. William Eisenberg of Winchester, Va., chairman of the seminary board.

Dr. Reinartz, 59, is one of the ULC's b known churchmen. His father, Dr. Jo G. Reinartz, was a nephew of one of first four Lutheran deaconesses to come America, Sister Elizabeth Huppertz. mother was the daughter of another of four—Sister Pauline Ludwig Eppling.

Born in East Liverpool, Ohio, where father was pastor, Dr. Reinartz atten Gettysburg College and Philadelphia Se nary. His legendary college years inclu captaincy of the debating and track tea election to Phi Beta Kappa, and compos the college Alma Mater which is still su Graduate work at Harvard University followed by an eight-year pastorate at John's Church, East Liverpool, where father had served for 44 years.

In 1938 Dr. Reinartz became the UL first Secretary for Promotion. In 1945 was called as pastor of New York's H Trinity Church, only to be summoned av the following year by his election to ULC office. Service on many synodi church and interchurch boards and agen included three one-year terms as presid of the National Lutheran Council.

Dr. Erb Visits Africa

Dr. Earl S. Erb, executive secretary the Board of Foreign Missions, is spend this month in Africa. His first stop was Kitwe, Northern Rhodesia, where he visi the all-Africa literacy center started year by Dr. and Mrs. Wesley L. Sad ULCA missionaries.

Dr. Erb was also to visit church offic and missionaries in Tanganyika, and t will attend the annual meeting of the C mission of World Missions of the Luthe World Federation, in Bukoba Aug. Sept. 2.

ULCA has 83 missionaries in Africa, cated in Liberia, Tanganyika, North Rhodesia and Ethiopia.

ssiah Church choir of Denver (background) sang at first service of mission group in Derby

New Mission Starts Services in Derby, Denver Suburb

By OLIVER F. WEAVER

DENVER—First service for the new mis- being developed in Derby, suburb of nver, was held July 17 with 133 persons nding. The Rev. Donald G. Ciesielski he mission developer. A parsonage was ently purchased by the Board of Ameri- Missions.

KING OF GLORY CHURCH, Arvada, Colo., anized on Palm Sunday in 1958, will be- ie self-supporting next year, the young- congregation in the history of the Rocky untain Synod to do so. The congregation upied its first unit last spring. The Rev. arles Hoemig is the pastor.

A NEW MISSION in Aurora, suburb east Denver, is being developed by the Rev. ert Beard, recent graduate of Chicago inary, who is also a veteran airline t.

Lutherans at Scout Jamboree

BIGGEST EVENT in the Rocky Mountain this summer was the Boy Scout Jam- ee near Colorado Springs, July 22-28. A. Howard Weeg, Illinois Synod presi- t, was the Lutheran chaplain.

A dinner and tour of the camp was given 40 Lutheran pastors of the Denver-Colo- rado Springs area by the Lutheran Brotherhood.

PASTORAL COUNSELING will be the theme of the fall retreat at Rainbow Trail Camp, Sept. 20-22. Dr. J. A. Fritze, psychiatrist and Lutheran churchman from Austin, Tex., will be the principal speaker. Dr. John F. Futchs, of El Paso, Tex., is chairman of the committee in charge.

MESSIAH CHURCH, Denver, called Ben A. McCracken, recent graduate of Gettysburg Seminary, as assistant pastor. He will be ordained and installed Aug. 28 by Dr. Leeland C. Soker, synod president.

Casper Church Plans Building

GRACE CHURCH, Casper, Wyo., expects to start construction this month on its new parish education building. The congregation pledged $100,000 for the project this spring.

Advance planning started three years ago, when the church council appointed a commission to study the problems and opportunities lying before Grace Church in the rapidly growing oil capital of the Rockies. Casper has grown 63 per cent in the past decade, and the congregation has increased its communicant membership 163 per cent.

CENTRAL STATES

Major Building Project Completed in Niobrara

By MARTIN G. SCHROEDER

OMAHA — Niobrara Church, Niobrara, Neb., celebrated completion of a new parish building and the remodeling of the church on June 19. President Alfred W. Young of the Central States Synod officiated and preached the dedication sermon. The Rev. John C. Heidbreder, pastor, was liturgist. A reception and open house were held following the service.

The dedication marked completion of the building project begun in 1957. The total cost of $19,500 for materials, labor and furnishings was reduced by thousands of hours of volunteer labor by members.

The church was organized in 1896 with 34 charter members from Norwegian Lutheran families that settled west of Niobrara. It was reorganized as a ULCA church in 1948 because of its geographical isolation from other ELC churches.

Niobrara and Good Shepherd Church, Lindy, form a two-congregation parish which became self-supporting in January of this year.

Columbia Building Started

GROUND WAS BROKEN for the first unit of a church building for St. Andrew's Church, Columbia, Mo., on June 26.

Participants in the service were the Rev. Robert Karsten, associate pastor of St. Mark's Church, Kansas City; the Rev. Morris J. Niedenthal, pastor of St. Andrew's, and Mr. Troy C. Newman, vice president of the congregation.

THREE CAMPS for Nebraska youth of the Central States Synod were held at Niobrara State Park, Niobrara; Covenant Cedars, Hordville, and Kingsley Dam near Ogallala.

The Covenant Cedars camp was a transfer from Camp Shelden near Columbus, Neb., and was attended by 158 youth this year. Pastor J. N. Slice of Trinity Church, Columbus, was director. The Ogallala camp was also a new camp used for the first ti

CENTRAL STATES Luther Leaguers met the Midland College campus, Fremont, N Aug. 8 to 11. "Jesus Christ, My Mast was the convention theme.

OHIO

Mission Emphasis Marks Synod's Summer Schools

By E. RUDOLPH WALBORN

COLUMBUS—Ohio Lutherans gathered two summer schools this season. At La side on Lake Erie, 600 attended the 3 synodical summer school July 3-9 and ticipated in a program with a mission thrust for United Lutheran Church Wom for pastors, and for youth.

Leaders included Dr. Walden M. H Johnstown, Pa., Pastor Carroll Charles the Board of American Missions, and M Josephine Darmstaetter, executive secre of the ULCW. Prof. Russel G. Auman Bible studies. Pastor Paul J. Mumford, D ton, was the dean.

On the Wittenberg campus July 24-2 smaller group studied under the deanshi Pastor Paul C. Getter, Toledo. Dr. Wy C. Boliek, of Greenville, S. C., spok evening sessions, and Prof. Herbert C. W and Pastor Austin Shell, Athens, led B hours.

Mrs. W. Carl Satre, Toledo, led a UL group. The synodical worship committee assisted by Dr. L. David Miller and Pa Lawrence Rugh in a church music prog and Prof. Frederick Jackisch led o sessions.

2,200 at Camp Mowana

AT CAMP MOWANA near Mansfield 2 young people were enrolled in ten week- periods. Camp director is Roxy Falde, program directors for intermediate junior campers which run unit program Wittenberg students Paul C. Buhl and Garber, state Luther League president.

Officers of the Luther ague of Ohio, chosen at a ne 19-21 convention on the ittenberg University campus, cluded two re-elected and ur new officers. Left to right, photo, they are Gary Shinn, ringfield, financial secretary; ith Seeh, Kent, vice-president; iss Alice Snyder, Toledo, lay visor; Judy Garber, Mans-ld, president for a second m; Gaye Doyen, Findlay, cretary, and John Kehrer, Jr., lem, treasurer for a third year.

Aug. 30 and 31 the Wittenberg University mpus will be the center for a "Men for e Ministry" retreat sponsored by min-erial education committees from Ohio, ichigan and Indiana. Pastor Roland Ries, ristian education director for the Mary-nd Synod, will be the conference speaker.

Missionaries Commissioned

The Rev. Paul L. Winemiller, Jr., was mmissioned for missionary service in pan at a service July 10 in First Church, estline, Ohio. He and his wife sailed for pan on Aug. 15.

Taking part in the ceremony were the v. David Vikner, Board of Foreign Mis-ns secretary for Japan; Dr. Herbert W. ler, president of the Ohio Synod; Dr. E. Flack, dean of Hamma Divinity School; Dr. Willard D. Allbeck, also of Hamma; the Rev. Yoshiro Ishida, a pastor of the Japan Evangelical Lutheran Church now studying at Chicago Seminary, and the Rev. S. A. Metzger, pastor of First Church.

e Winemillers consecrated for duty abroad

New Church at Brookville

In its 101st year, Trinity Church, Brookville, Wilbur L. Harmony, pastor, has built a $195,000 sanctuary and educational unit in contemporary style on a new location at the edge of the rural Montgomery county town.

The sanctuary and classroom wings are joined by an administration area surrounding a courtyard, from which rises a 75-foot aluminum bell tower. The bell on the tower is from the former Bethel congregation, merged with Trinity ten years ago.

The dedication service was conducted by Synod President Herbert W. Veler July 10.

Holy Trinity Church, Salem, George D. Keiser, pastor, dedicated a $2,000 four-panel window picturing phases of Christ's life—teaching, preaching, healing, and praying.

St. John's Church, Springfield, held a community conference on church careers June 5. Participating were Pastor Daniel Chu, missionary; Miss Ilean Moore, nurse; Sister Mildred Johnson, deaconess; Miss Mazie Swearingen, social work; Dr. Howard Ingling, physician; Pastor Wesley J. Runk, ministry, and Mrs. Charlotte Serocka, religious education.

MINNESOTA

Martin Luther Manor Started

By PAUL LUTHER WETZLER

MINNEAPOLIS — Work is well underway on Martin Luther Manor, the Central Conference's new home for the aged in Bloomington Village, Minn. Ground was broken last June 12 (*see photo at right*).

The $700,000 building will have individual rooms for about 80 guests. It is on a 15-acre tract overlooking the Minnesota River and Long Meadow Lake.

An active women's auxiliary for the home was organized this spring, with Mrs. Richard England, of Salem Church, Minneapolis, as president. Cornerstone-laying ceremonies are planned for mid-September.

Dr. Martin Luther Wetzler, president of board, is at cont of bulldozer, flanked by Harry Wilson and Clarence

McCarron Lake Mission Begins

AFTER six weeks' work in the McCarron Lake mission field in St. Paul, 90 have been signed up by Developer John Simonds. One hundred and fifty attended the first service. Lake McCarron is in the center of the field being developed and the organizing group has selected the name Galilee Lutheran Church. A $40,000 site has been purchased.

ONE OF THE mother churches in the Synod of the Northwest—St. Mark's of North St. Paul—celebrated its 70th anniversary on June 26. Dr. Theodore Rees is the pastor. President Lundquist preached the sermon.

THE REV. CHARLES ANDERSON was installed as pastor of Faith Church, Walters, Minn., on Sunday, July 10, by Synod President George Lundquist. The Augustana Lutheran Church at nearby Kiester has engaged Pastor Anderson as supply pastor.

MARYLAND

Challenges of Space Age Studied in Summer Schoo

By WILSON P. ARD

HAGERSTOWN—Three hundred and th persons observed the 25th anniversary of Maryland Synod's summer school for ch workers at Hood College, Frederick, 20, during the week-long period of lect class instruction and fellowship events. anniversary program included a panel cussion on "Challenges Facing Chris Education in the Space Age." Dr. S. W Rhyne, executive secretary of the Boar Parish Education, pointed to distance, jectives, comprehensiveness, research, ch and co-ordination as important factors

"Christian education in the space age seek to develop grown up or growing persons for the times which stretch be us," said Pastor Howard F. Reisz, Pittsb Synod director of Christian education.

Miss Sarah L. Leiter, State Department Education, said "challenges change from e to age, but the basic concepts of our hristian religion, the responsibility to teach e world and to transmit religion to others o not change."

"In the great mass of programs, is the erson going to be lost?" questioned Prof. rancis E. Reinberger, Gettysburg Seminary culty.

Mrs. Howard F. Reisz emphasized that riting textbooks, preparing programs and blishing magazine material are valuable sets in Christian education, but that the urch must never lose sight of the fact at home life and training are also tremenously important.

Other participants in the panel discussions ere Dr. J. Frank Fife, Maryland Synod esident; Dr. Gould Wickey, former secrery, Board of Higher Education; Dr. Elood S. Falkenstein, Grace Church, Westinster; Pastors Carroll L. Boyer, Goodepherd Church, Frederick, and David L. kner, Board of Foreign Missions. Pastor oland A. Ries was the moderator.

Toastmaster of the fellowship dinner was stor Roy L. Sloop, of Second Church, ltimore. Sunset vespers were conducted Pastor Carl W. Folkemer, St. John's urch, Linthicum Heights.

PASTOR E. RAYMOND SHAHEEN, St. Luke's urch, Silver Spring, led a School of Prayer Mar-Lu-Ridge camp Aug. 14-20.

MISS JEAN ELAINE FRANTZ has been enged by Trinity Church, Hagerstown, as ganist and director of music. Miss Frantz a member of Friedens Church, Myersvn, Pa., and is a graduate of Lebanon lley College and of the Westminster Choir llege, Princeton, N. J.

ADDITIONAL PROPERTY has been purchased $8,000 by Evangelical Lutheran Church, ynesboro, Pa., and will be developed.

"THE CROSS should be placed in the mar- as well as on the steeples of churches," d Raymond P. Phillips as he summarized panel discussion on "Christ in the Busis World" at a meeting of the King's n of Trinity Church, Hagerstown. Par-

Summer school panel: Front row, Dr. Gould Wickey, Dr. E. S. Falkenstein, Mrs. Howard F. Reisz, Miss Sarah Leiter, and Pastor H. F. Reisz; back row, Pastor Carroll Boyer, Dr. S. White Rhyne, Dr. J. Frank Fife, Pastor Roland Ries and Prof. Francis E. Reinberger

ticipating in the discussion, moderated by Pastor Roland A. Ries, synod director of parish education, were J. Melvin Fry, investments; Charles R. Reecher, Jr., banker; Harold A. Gregory, chain store manager; Fred C. Wright, Jr., insurance.

Watch for Pages 26 and 27

August 31st Issue!

Front row: Mrs. Roy L. Winters, ULC president; Miss Josephine Darmstaetter, ecutive secretary; Sister Gladys Reidenou and Sister Anna Ebert, Philadelphia Moth house director; back row, Dr. L. A. Krou Dr. Earl S. Erb, and Pastor L. S. Krou

PENNSYLVANIA

Deaconess Commissioned For Service in Malaya

By WILLIAM C. ROEGER

NORRISTOWN — First foreign missionary in the history of 189-year-old Emmanuel Church, Pottstown, was commissioned for service in Malaya on July 10. The missionary is Sister Gladys Reidenouer, a native of Pottstown, who was baptized and confirmed in Emmanuel Church. She was consecrated in 1956, had been on the faculty of the schools of nursing at Norristown's Montgomery Hospital and Lankenau Hospital in Philadelphia.

Sister Gladys, who left for her new assignment a week after the service, was commissioned by the executive secretary of the Board of Foreign Missions, Dr. Earl S. Erb. Emmanuel's pastors, Dr. Luther A. Krouse and L. Samuel Krouse, assisted.

VACATION CHURCH SCHOOLS were in the forefront of activities in most of the parishes of the area during June, with almost all of the congregations reporting re enrollments and attendances.

Pastor Ernest Flothmeier of Telford, merly president of the Lutheran Churc Liberia, spoke to a number of the sch concerning mission work in that cou which was being studied by many of children as part of their course.

GRACE CHURCH, Norristown, celebr the 75th anniversary of its founding wi series of special events. Dr. Paul C. En executive director of the National Luth Council, was speaker at a congregati banquet, and Ministerium of Pennsylv President Charles M. Cooper guest prea at an anniversary service. In observanc the anniversary the nave of the church completely redecorated.

CHURCH OF OUR SAVIOUR, Coates broke ground for a new parsonage on a

e some distance from the present church, here a completely new church plant will built in the near future. The parsonage rms the first unit. An automobile proces- n led by a color guard of Boy Scouts m the congregation's troop and Pastor bert S. Nagle led the way.

Artman Plans Addition

PLANS are being completed by the Art- n Home for Lutherans at Ambler for an- er addition—the third in four years— ich will contain completely new kitchen d food handling and storage facilities, an ivity and occupational therapy room, a w dining room for the guests as well as for the staff, and several additional bed- ms. The home was recently recipient of eral large bequests totaling $55,000.

Peace, Perkasie, Dedicated

PEACE CHURCH, Perkasie, was dedicated y 24 in the presence of Ministerium sident Charles M. Cooper who preached the service. Since 1743, Peace Church l shared its old building with a Reformed gregation. The Lutherans sold their re in old Tohickon Church in 1957,

Pastor Nagle turns earth at Coatesville

began building on a new site in April, 1959.

The $250,000 church can seat 400 and includes 10 classrooms in the parish hall wing. An organ was bought from a Jewish temple in Philadelphia and rebuilt for use in the new church. Pastor of the congregation is the Rev. Merwyn L. Shelley.

Continued on page 44

Peace Church (Old Tohickon) has dedicated this modern building (architect's sketch)

Little White Chapel In Penn's Woods

A layman's concern started congregation at Hickory Run

CHRISTMAS CAROLS in July? Campers at Hickory Run State Park, in Pennsylvania's Pocono Mountains, must have thought their ears were deceiving them.

But the joyous strains were real. They came from a group of carolers seated beside the falls in front of the little white chapel, who were celebrating Christmas Eve on a warm July Sunday evening. There was a decorated tree, just like in December.

This and many other Sunday services at Hickory Run were made possible because of the Christian concern of a Lutheran layman, Mervin Sames, of Easton, Pa. He and his wife, Alberta; their daughter, Marion, 17; and son, Robert, 15, spend most summer weekends in a trailer at the park entrance.

Four years ago "Merv" started a Sunday school at the park, where so many families come for vacations. From a humble beginning of 13 persons gathered around a picnic table, the campers' congregation has grown to more than 400. Last summer a total of 2,853 attended services.

Meetings are held in a former one-room schoolhouse near the park office.

"Merv" Sames is an active member of Good Shepherd Lutheran Church in Easton, and has served as Sunday school superintendent. He credits his pastor, the Rev. Glenn G. Neubauer, with the idea behind the camp chapel.

"Pastor Neubauer always told us, 'You cannot vacation without worshiping God,'" he said.

And the idea is spreading. The Pennsylvania Council of Churches hopes to set up a similar worship program at all state parks. The Rev. Kermit Lawton, of Harrisburg, in charge of organizing the program, is using the Hickory Run chapel as a model.

Chapel beside the falls at Hickory Ru

Touring Luther Leaguers Aid in New York Services

By ROBERT E. PICKING

WILLIAMSPORT — More than 30 Lu Leaguers of Christ Church, Lewisburg, their pastor, the Rev. George K. Bov shared in services at the Bowery Missio New York City Aug. 12 and at St. Jo Lutheran Church, The Bronx, Aug. 14. tor Bowers spoke at both services.

LUTHER LEAGUERS from Trinity Chu Shamokin, made a two-day trip to York City and visited the Protestant C cil of Churches; the ULCA offices; the Interchurch Center, headquarters of the tional Council of Churches; a Harlem l estant Youth Center and other relig points of interest.

EIGHTEEN CONFIRMANDS from Church, Selinsgrove, visited the Luth Seminary at Mt. Airy, Philadelphia, kenau Hospital, United Lutheran Public

ouse and the Lutheran Deaconess Mother-
ouse at Gladwyne.

ST. MARK'S CHURCH, Williamsport, spon-
red an outing July 31 for all Lutheran
llege students of the Williamsport area.
ne program was in charge of the Rev.
illiam E. Hershey, recently ordained and
stalled as assistant pastor at St. Mark's.

MERRILL E. LEIDHECKER, scoutmaster at
. Matthew's Lutheran Church, Williams-
rt, for 29 years, recently received the
mb Award. It was presented by Mr.
scar Lingle of Harrisburg during the
ther-son banquet at the church.

DR. MARTIN L. TOZER, superintendent of
nodical home missions and parish develop-
ent, spoke at groundbreaking services for
e church school addition to St. John's
urch, Mayberry Township, on July 10.

THE NEW EDUCATIONAL unit of St. John's
urch, Espy, will be dedicated Aug. 20 and
. Services will be conducted by Synod
esident Dwight F. Putman.

A KICK-OFF DINNER for the fund-raising
ogram of St. John's Church, Lock Haven,
as held June 20. A three-floor church-
hool building will be built to replace the
d parish house built in 1881. The congre-
tion has determined to remain a central
y church, after considering the possibility
moving to a residential area.

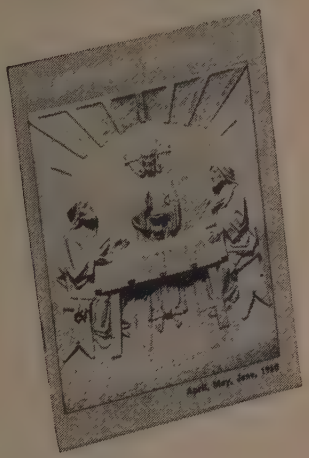
nniversary at Shavertown

WILKES-BARRE—St. Paul's Church, Shaver-
wn, celebrated its 35th anniversary in
ay. Speakers included Dr. G. Elson Ruff,
itor of THE LUTHERAN, the first pastor;
Rev. Ronald W. Schlittler, and Dr. Peter
Wohlsen. The pastor is Frederic H.
lam.

DANIEL KISTHART, a member of Christ
urch, Hazleton, received the Lamb Award
Scouting. He is the scoutmaster of the
rch troop. Presentation was made by
hard H. Snell, president of the United
theran Church Men.

THE REV. RICHARD F. GARMAN was in-
lled Aug. 7 as pastor of St. Paul's Church,
wley. —CALVIN E. HUMBERT

LIGHT FOR TODAY



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Northeast Phila. District Plans Leadership School

PHILADELPHIA — Northeast Lutheran P toral Association will sponsor a leaders training school from Sept. 28 to Nov. Classes will be held Wednesday evenings Immanuel Church, Cottman and Palm Streets.

Courses will be conducted by Past Matthew J. Kerestes, Raymond F. And son, Carl W. Weber, Ellis K. Kretschm Richard D. Bergman and William M. Hc

FALL CONVENTION of Northeast Dist Luther Leagues will be held Oct. 9 at Glo Dei Church, Huntingdon Valley.

SOUTHWEST DISTRICT churches will j in a Reformation service at St. Joh Church, Overbrook, Oct. 30. Speaker be Dr. Harry Baughman, president of G tysburg Seminary.

PA.: NORRISTOWN . . .

Continued from page 41

ST. JAMES' CHURCH, Chalfont, recer purchased a plot of land immediately joining the present parish house. Plans to enlarge the parish house and prov parking facilities in a rapidly growing ar

UNITED LUTHERAN CHURCH MEN of North Penn District convened in the gr of St. John's Church, Spinnerstown. T church also acted as host for an inter-c gregational mission study for four congre tions in the Quakertown area. Pastor Mrs. George Ammon were the guest spe ers on this occasion. Pastor Ammon ser on the Board of Parish Education staff Mrs. Ammon on the staff of the ULCW.

A special "Cantate Sunday Vespers" held at St. John's, Spinnerstown. Dr. ward T. Horn, chairman of Joint Comn sion on the Liturgy and the Joint Comn sion on the Hymnal, was speaker.

He said that hymnody (the art or act singing hymns) that developed in the ea Lutheran church has been preserved and stored to its rightful place in worship. praised the churches of this area, six

hich had choirs participating in this serv-
e, for assisting in the presentation.

DR. O. A. CAPRIOTTI, an ophthalmologist
om Souderton, flew on July 19 to Coim-
atore, India, where he will perform eye
urgery at the Moses Gnanabaranam Hos-
ital at the request of the ULCA Board of
oreign Missions and the Tamil Lutheran
hurch of India.

Ruth Coleman Consecrated

By ROBERT G. SANDER

JOHNSTOWN—Ruth Coleman was conse-
ated as a deaconess in Zion Church, Stoys-
wn, July 11. Dr. John L. Deaton, presi-
nt of the ULC Board of Deaconess Work,
eached and conducted the consecration.
he Rev. Cedric W. Tilberg, the Rev. David
Bomboy, and Dr. Clarence C. Otto, host
istor, took part.

For the past year Sister Ruth served as a
rish worker and director of Christian edu-
tion at Redeemer Church, Jersey City.
e has accepted a call to serve as director
Christian education and parish deaconess
St. Matthew's Church, Bloomsburg,
pt. 1.

THE 1960 SEASON at Camp Sequanota will
ose with a women's retreat Sept. 2 to 4
d a church workers' retreat Sept. 10 and
. Theme for the women's retreat will be
he Christian and Government." The
urch workers' retreat will be sponsored by
e committees on Christian education of the
st and West Allegheny Conferences.

Total camp registration for the season is
pected to reach 1,450. Cancellation of the
st session in June because of late adjourn-
nts by the school districts prevented the
mp from reaching its goal of 1,600 camp-
.

THE LUTHERAN MEN'S LEAGUE of Johns-
wn sponsored the 18th annual Lutheran
y picnic at Idlewild Park near Ligonier
Aug. 12. The Rev. Gene J. Abel of
ckwood spoke at Vespers.

"FINDING THE WAY," religious column
itten by Dr. Ralph W. Loew, appears
:h week in the Altoona *Mirror*.

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Convention City Church Plans Services for Delegates

By RALPH I. SHOCKEY

TRENTON—Four services for delegates and visitors to the ULCA convention have been planned on Sunday morning, Oct. 16, in the new St. Andrew's Church, Pacific and Michigan Aves., Atlantic City. An outstanding clergyman of the church will preach at each of the services, according to the Rev. Christian Schenck, pastor.

First service at 8 A.M. will have Dr. Clemens H. Zeidler, president of Northwestern Seminary, Minneapolis, in the pulpit. Dr. Charles B. Foelsch, president of Pacific Seminary, Berkeley, Calif., will preach at the 9 A.M. service. Dr. Wynne C. Boliek, of Trinity Church, Greenville, S. C., scheduled for the 10 A.M. service. At 11 A the preacher will be Dr. Alfred L. Bo president of the New York and New E land Synod.

TV Instruction Sponsored

NEW JERSEY members of the ULCA expected to contribute $864 toward the w of the New Jersey Council of Churches d ing the present year. One of the major c tributions of the council in recent mo has been the sponsorship of a religious course on the "Introduction to the Testament."

The sessions were conducted Mon through Friday, 6:30-7 A.M., over WC TV, with Dr. Edward W. Bauman, of American University, Washington, D. as instructor. The final class was held A 12.

BRIGANTINE ISLAND is being invaded Lutherans. The first service was held 10 in the public school with a fine respo The work is under the direction of Se narian William F. Krenz.

Conference to Meet at Carteret

CENTRAL CONFERENCE pastors and lay are looking forward to an interesting ses on Sept. 28 at Zion Church, Carteret.

Dr. Albert Stauderman, associate edito THE LUTHERAN, will discuss the relatio religion and politics, and Dr. Charles Cooper, president of the Ministerium Pennsylvania and a member of the JC committee, will talk on "The Structure the Merged Church." The Rev. Rober Wuchter is conference president.

KEEPING PACE with population growt West Long Branch, the congregation of ormation Church authorized an architec begin plans for an expanded unit. The W. Robert Oswald is serving the paris

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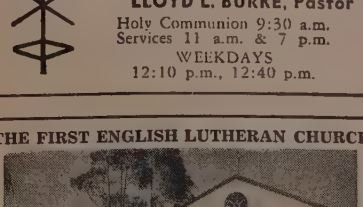

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The Rev. E. Dale Click, Pastor
Sunday Services, 9:30 and 11:00 A.M.

outhbury Nursing Wing ampaign Well Over Top

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — The campaign for 98,000 to build a nursing wing at the Lueran Home for the Aged, Southbury, has ne past $206,000 in pledges. Since last arch $50,000 cash has been received.

The Ladies Southbury Guild met July 27 the home. Mrs. Henry Scheets, of St. ul's Church, Bridgeport, was elected presint for the 13th year. Attendance was 340 t of the 1,050 membership.

Pastors to Study Counseling

NEW ENGLAND Lutheran pastors will atd a pastoral conference at Camp Calumet, st Ossipee, New Hampshire, Aug. 28-30. is sponsored by the Augustana Lutheran urch.

The theme is counseling. Lectures will given by Dr. John Billinsky, professor psychology and clinical training at Andr Newton Theological School. One sesn will be devoted to "The Make-up of the pposed New England Synod," with talks leaders of ULCA, Augustana, Suomi d AELC groups.

ULCA pastors taking part in the program l be the Rev. Stanley H. Knull, of New tain, Conn., president of the New Engd Conference; the Rev. Frederik P. sen of Lawrence, Mass., and the Rev. derick W. Teichmann, of Hartford, Conn.

FALL CONVENTION of the New England nference will be held Sept. 19 at Remer Church, Lawrence, Mass.

Alcohol Problems Studied

SEVEN ULCA representatives were among persons attending the Yale University mmer School of Alcohol Studies, June July 21. Lecturers discussed the physiical, sociological, psychiatric and relius aspects of the alcohol problem, with phasis on rehabilitation.

The United Lutheran group included the Rev. Joseph W. Frease, director of the Lutheran Inner Mission Society, Springfield, Ohio; the Rev. Frederick H. Goos, chaplain and social action director of the Board of Inner Missions, Ministerium of Pennsylvania; the Rev. Jerome B. S. Kaufman, chaplain, United Lutheran Social Mission Society, Chicago, Ill.; the Rev. Robert E. Nale,

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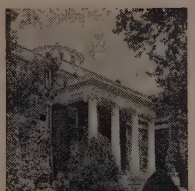

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NEW ENGLAND . . .

of York, Pa.; James J. Raun, associate director, Lutheran Welfare Society of Minnesota and a member of the ULCA Board of Social Missions; the Rev. Robert H. Rothermel, of Easton, Pa., and Donald F. Vorreyer, of Rock Hill, S. C.

NEW YORK

First Unit Cornerstone Laid at Endwell Church

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—Cornerstone for the first unit of the Church of Our Saviour, Endwell, was laid on June 19 by Dr. Albert P. Schilke, home mission superintendent of the synod, and Pastor Albert L. Haversat.

This congregation was established in 1957, largely through the efforts of the Rev. Paul J. Tritschler, whose Holy Nativity congregation at nearby Endicott furnished a large nucleus of membership for the mission.

Plan School for Church Workers

CONGREGATIONS in Corning, Horseheads, Ithaca, Spencer and Elmira are co-operating in a school for church workers to open Sept. 13 at Our Saviour Church, Horseheads. Five courses will be offered. The Rev. Jan Haney of Ithaca is the dean, and the R John A. Kaercher of Elmira is chaplain.

ATONEMENT CHURCH, Syracuse, held series of four retreats at Stony Lake. T is the third year of the program. Retr groups are limited to about 20 persons.

ST. PAUL'S CHURCH, Oswego, hono Pastor John A. W. Kirsch on the 30th an versary of his ordination June 19.

REDEEMER CHURCH, Utica, engaged architect to prepare plans for a new chu building.

FIRST ENGLISH CHURCH, Syracuse, de cated enlarged facilities in the baseme provided at a cost of $26,000.

Mission Developers at Work

MISSION WORK in Cortland has been tal up by the Rev. William Classen, ordai this spring.

DEVELOPMENT of a mission at Rome started Aug. 1 by the Rev. Erich Wald formerly of Elmont.

CENTENNIAL services will be held Aug. at St. Paul's Church, Redwood, the R David Vogel, pastor.

CENTRAL CONFERENCE will meet Sept. at St. Paul's Church, Johnson City.

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Recorded Service Used

SOMETHING NEW was tried in Holy Trin Church, Bridgeport. Pastor John Chalupa tap an entire service before leaving for vacati On Sunday, July 17, a layman controlled recording machine, and the service was c ducted without a pastor present.

Holy Trinity's two-story parish building nearing completion and may be dedicated November. This congregation is in the Slo Zion Synod.

—MISSIONARY DEPARTURES—

NELSON, CLIFFORD. To Malaya, May Lutheran Church of Our Redeem Duke's Road off Bukit Timah Rd., Sin pore.

RECHER, MISS MARY FRANCES. To Bri

Guiana, June 24. Lutheran Courts, New Amsterdam, Berbice, British Guiana.

IDENOUER, SISTER GLADYS. To Malaya, July 18. P.O. Box 747, Kuala Lumpur, Malaya.

DRIQUEZ, JOSE. To Argentina, May 31. Gaspar Campos 6151, Jose C. Paz, FCNGSM, Argentina.

FER, PAUL. To Liberia, June 14. Lutheran Mission, Monrovia, Liberia.

LKINS, ESTON. To Liberia, May 17. Lutheran Mission, Monrovia, Liberia.

)LD, JOSEPH. To Liberia, June 22. Lutheran Mission, Monrovia, Liberia.

CHANGES OF PASTORATE

NEW YORK AND NEW ENGLAND

KAN, WILLIAM H. To St. John's Church, New Bedford, Mass.

PERTS, FREDERICK H. From Holy Cross Church, Winnipeg, Man., Canada. To Jamaica Plain Church, Mass.

OHIO

KLEY, WILLIAM R. From Christ Church, Toledo. To St. Paul-Salem Church, Bellville, and St. John's Church, N. Woodbury.

ERS, HOWARD. From St. Paul's Church, Paulding. Retirement

PE, EDWARD K. To St. Matthew's Church, Mansfield.

RENCE, JOHN F., JR. From Grace Church, Steubenville. To St. Luke's Church, Marietta.

K, GIDEON E. From First Church, Columbus. To ULC Board of Parish Education.

PACIFIC SOUTHWEST

UELSON, GENE H. From Mount Olivet Church, Lakewood, Calif. To graduate study, University of Chicago.

PITTSBURGH

)LE, LLOYD M. From Reedsburg parish, Ohio. To Elderton parish, Pa.

DECEASED

HE REV. FREDERICK LOEFFLER, retired ULC pastor, died May 16.

astor Loeffler was born in Germany and ed at Basel, Switzerland.

He served congregations in Lipscomb, Tex.; Hastings and Diller, Neb., and Wa-Keeney and Russell, Kan.

Surviving Pastor Loeffler are his wife, Rose, four sons and three daughters.

Funeral service was conducted May 17 at Denver, Colo., by the Rev. Paul H. A. Noren. Burial was in Fairmount Cemetery, Denver.

ORGANIST—CHOIR DIRECTOR

Wanted in church near Camden, N. J. Three choirs and services. List all previous positions. Box 800, THE LUTHERAN.

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Director of Christian Education and Youth Work—congregation in suburban section of large eastern city. State experience. Give references. Reply The Lutheran, Box 703.

ORGANIST-CHOIR DIRECTOR

Large congregation in rural community desires organist-choir director to take responsibility for entire music program. Two services (3 in summer). Six choirs. Private teaching opportunity, if desired. Position open in September. Write Box 701, THE LUTHERAN.

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IN CONCLUSION . . . . . .

THESE DAYS you don't have to read poetry to run across wildly fantastic ideas. You find them in any newspaper. Last month a three-column headline said "2 Polaris missiles fired by submerged submarine. . . ."

A reader could imagine these rockets coming from the sea and streaking across 1,000 miles in 14 minutes. And back of them one could see the scientists and engineers who worked years at complex calculations and experiments.

That same news page had a four-column headline announcing that "Congo warns UN she will call Soviet troops. . . ." You have to go back thousands of years from the Aerojet laboratory in California where they work on Polaris motors to get to the Congo and its big black men living by ancient tribal customs.

My chief memory of the Congo is hearing Vachel Lindsay recite his poem, *"Then I saw the Congo, creeping through the black, Cutting through the jungle with a golden track,"* and I don't suppose Lindsay had ever been there. Probably he was never in a big electronics laboratory either, and couldn't imagine cutting through a jungle with a Univac.

THERE'S NO telling what will happen these days, with men going through daily training for the first trip around the moon, and propagandists from Moscow putting ideas into the heads of men in the African jungle. How could the men who wrote the Psalms deal with our present world? Things seem quiet in that long-ago world.

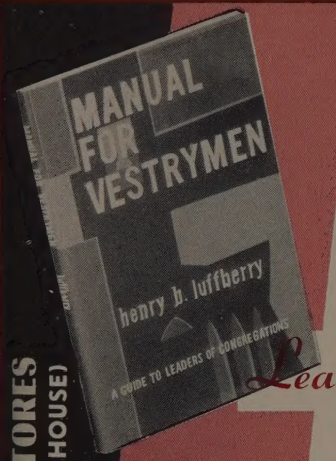
A man could walk along a sandy pathway at night and then go home and write: *"When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established. . . ."*

Perhaps there was talk in those d of new fire-flinging machines the Ass ans had invented, and perhaps some g trade crisis arose when the enemy cut caravan routes across Syria. Men su had the same struggles with themse in those days as in ours—with their certainties, aggressions, fears, and desi

I LIKE LIVING in the 20th century. morrow's paper will probably re something of enormous dimensions wh never happened before—such as this r fragile world organization, the United tions, succeeding or failing in its effor solve the Congo problem. Historians have to begin a completely new cha in writing about this effort—if the w is still in existence, or if there are pe still on it when the time comes to w this chapter.

It would be helpful, though, if it w easy for us—as it seems to have b easy for writers of the Bible—to see steady hand of God directing the affa of nations and determining the destin peoples. Perhaps it wasn't as easy them as it seems. Maybe there were a few who, like Jeremiah, had a glim of the mighty purpose of God when enemy finally broke down the wall Jerusalem.

Destruction of Jerusalem set free God-idea, as Jeremiah understood it travel the whole world. He didn't k about missiles or the escape velo necessary to put them into orbit. B think he would have liked the 20th tury. He would have caught sight some divine design holding together variety of stunning events we read a in today's newspapers. —ELSON RU



MANUAL FOR VESTRYMEN

A Guide For Leaders of Congregations

by Henry B. Luffberry

If you are a freshman vestryman, church councilman, deacon, trustee, or whatever the nomenclature of your denomination may be . . . awed by the honor, overwhelmed by the responsibility, and wondering if you will live up to the faith your fellow churchmen have placed in you . . . this handbook of duties and responsibilities will be invaluable. The seasoned vestryman will find this book an aid in re-evaluating his responsibilities. The author defines a good vestry as a montage of men with many desirable abilities. It includes the man with a business head; his neighbor, a handyman perhaps but a careful planner; or the scholar with his eyes on the stars . . . God's stars. Good vestrymen will strive for at least one common quality—they will dedicate themselves to the advancement of God's over-all purpose and—through their actions—bear eager witness to his truth. 112 pages. 5 x 7½" paper cover. $1.50

about the author

Graduate of University of Pennsylvania and Lutheran Theological Seminary, Philadelphia, he is well-known as a radio and television preacher. He is now pastor of St. Paul's Lutheran Church, Washington, D. C.

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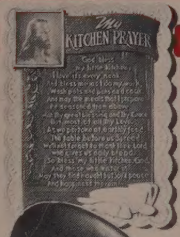

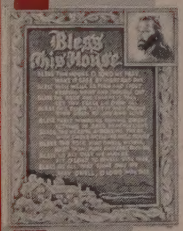

A new reproduction of Albrecht Durer's "Praying Hands" cast in aluminum, mounted on a free-form black ceramic base. Approximately 6 x 8¾ inches.
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KITCHEN PRAYER PLAQUE

This plaque has an attractive doily pattern on the edging finished in antique white, letters are highlighted in gold Sallman's "Head of Christ" mounted at the top. Approximately 8 x 10 inches.
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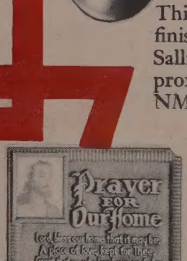
BLESS THIS HOUSE



The full text of the poem Bless This House i Art Wood from an original wood carving. Lette highlighted in gold. Full color print of Sallman "Follow Thou Me" mounted at top. 8 x 10 inche
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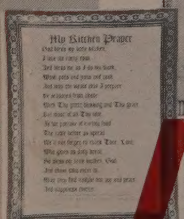

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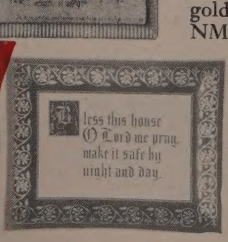

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